

रघुशामन्वयं वक्ष्ये तनुवाग्विभवाऽपि सन् ।
 तद्गुणैः कण्मागत्य चापलाय प्रजोदितः ॥ ९ ॥
 तं सन्तः श्रोतुमर्हन्ति सदसुद्व्यक्तिहेतवः ।
 हेम्नः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकापि वा
 वैवस्वतो मनुनाम माननीया मनीषिणां ।
 आसीन्महोद्वितामाद्यः प्रणवच्छन्दसामिव ॥ ११ ॥
 तदन्वये शुद्धिमति प्रसूतः शुद्धिमुत्तरः ।
 दिलीप इति राजेन्दुरिन्दुः क्षीरनिधाविव ॥ १२ ॥
 व्यदारस्को वृषस्कन्धः शालप्रांशुमहाभुजः ।
 आत्मकर्मक्षमं देहं क्षात्रे धर्म इवाश्रितः ॥ १३ ॥
 सर्वैतिरिक्तसारेण सर्वतेजोऽभिभावित्वा ।

स्थितः सर्वान्नतेनोर्वीकान्त्वा मेरुरिवात्मना ॥ १४ ॥

9 sl चम्पकवज्र । वक्ष्ये 2 fut 1st sing proper form 'I' वव । तनु
 though furnished with a scanty stock of words मन्वयः part
 mas of चम्प to be तद्गुणैः Being impelled unto restlessness by the
 report of their qualities entered into my ears

10 sl . सन् nom pl of मन्तु यत्तु infin of युञ्जते । मदनत
 . who are causes of the manifestation of merit and demerit चम्प
 . the purity or alloy of gold as indicated in the file

11 sl मनीषिणाम् case, sapientium Stenzler मनीषिणा मनी + चिन्त
 from चि to rule, rulers of the earth, kings प्रणव = ओम् । इन्द्रसाम्
 वदामास । As the syllable Om is the leading word in Vedic
 verses Sicut vox mystica Om prima est versibus sacris Stenzler

12 sl तदन्वये, तस्य वज्रे । शुद्धिमति 100 sing राजेन्दु moon of a
 king, an excellent king शुद्धिमुत्तर still more pure क्षीरनिधा इव
 as the moon in the ocean of milk

13 sl Like military virtue itself resting in a body equal to the
 performance of his own royal duty of protecting his subjects from
 external and internal enemies

14 sl The three compounds in Instrum sing are qualify

with ३०५.

आकारसदृशप्रज्ञः प्रज्ञया सदृशागमः ।

आगमैः सदृशारम्भ आरम्भसदृशादयः ॥ १५ ॥

भीमकान्तैर्नृपगुणैः स बभूवोपजीविनां ।

अध्ययथाभिगम्यश्च यादोरत्नैरिवार्णवः ॥ १६ ॥

रेखामात्रमपि दृष्ट्वा दामनोर्वर्त्मनः परं ।

न व्यतीयुः प्रजास्तस्य नियन्तुर्नेमिदृत्तयः ॥ १७ ॥

प्रजानामेव भृत्यर्थं स ताभ्या वृत्तिमेग्रहीत् ।

सहस्रगुणमुत्सष्टुमादत्ते हि रसं रविः ॥ १८ ॥

सेनापरिच्छदस्तस्य द्वयमेवार्थसाधनं ।

शास्त्रेषुकुण्ठिता बुद्धिर्मेर्वी धनुषि चातता ॥ १९ ॥

ing adjectives to चारुणा = चारीणः । चारु strength—exceeding all creatures in strength ज्ञान्या from ज्ञान, ज्ञाननि or ज्ञानि ।

15 st. महामात्राः his researches in the Śāstra equal to his intelligence. चारुणः undertaking उदयः success

16 st भीमकान्तैः awful yet agreeable चारु neut. sea monster. As the sea is deterring by reason of its sharks and alligators, and yet attractive by reason of its jewels.

17. st चुचान् चरन्तं परम out of the beaten track चारुणः from the time of Manu चरन्तु इ चरति रंजुः perf 3 pl of रंज् to go निरंजुः of the governor or driver भेषि...keeping within the wheel-track, i. e. as the circumference of a chariot wheel under a skilful driver keeps within the beaten track, so did the subjects of Dilīpa keep themselves to the old paths of Manu. चुचान् from चुच् चुचान् 7th conj.

18 st. नभ्यः Fem. abl. pl its antecedent प्रजाणां । चरन्ः tribute चरन्तीन् Aor. 3. sing of चर ७th conj यज्ञानि, यज्ञोना । चरन्तुम् inf. चारुण Prop from pres 3 sing

19 st. The army was simply among his Paraphernalia. He had only two instruments for the accomplishment of his purposes, unreflecting attention to the Śāstras, and the strong fire to his bow.

1. past part of चर 8th conj चरन्ति, चरन्

तस्य संवृतमन्त्रस्य गूढाकारेऽज्ञितस्य च ।
 फलानुमेयाः प्रारम्भाः संस्काराः प्राक्तना इव ॥ २० ॥
 जुगोपात्मानमचस्तौ भेजे धर्ममनातुरः ।
 अगृधुराददे सोऽर्थमसक्तः सुखमन्वभूत् ॥ २१ ॥
 ज्ञाने मौनं क्षमा शक्तौ त्यागे श्लाघाविपर्ययः ।
 गुणा गुणानुबन्धित्वात्तस्य सप्रसवा इव ॥ २२ ॥
 अनाकृष्टस्य विषयैर्विद्यानां पारदृश्यनः ।
 तस्य धर्मरतेरासीद्दृढत्वं जरसा विना ॥ २३ ॥
 प्रजानां विनयाधानाद्रक्षणाद्धरणादपि ।
 स पिता पितरस्तासां केवलं जन्महेतवः ॥ २४ ॥
 स्थित्यै दृग्दृश्यते दग्ध्यान्परिणेतुः प्रसूतये ।
 अर्थकामौ तस्यास्तां धर्म एव मनीषिणः ॥ २५ ॥

20 st संवृतमन्त्रस्य Bahurishi, one of his hidden counsel गूढ his form
 and countenance unsoundable, & e not betraying his emotions His
 measures could only be understood a posteriori from their effects,
 as the habits of a former life are only known after development

21 st जुगोप Perf गृप । भेजे Perf prop भज which does not
 reduplicate लृङ्जनभञ्जप Mugdhabodha Rule 161 लृङ्जनभञ्जपप
 Panini चन्वभूत् Aor चनु भ् ।

22 st सप्रसवा born together, qualities not naturally con-
 nected, such as knowledge or experience and taciturnity &c, were
 in him as if they were naturally linked, or born together

23 st अनाकृष्टस्य not attracted by sensuous objects पारदृश्यन
 gen sing Its nom पारदृश्याः धर्मरते gen sing चासीत् Imperf
 of च्च to be जरसा instr sing without decrepitude

24 st विनयाधानात् because of his provision for their instruct^{or}
 or discipline माता, प्रजानां

25 st स्थित्यै for the conservation of society Mallinatha has
 it लोकप्रतिष्ठायै Stenzler, a l aequalem sustinendam परिणेतुः Aot
 Part gen sing परि + नी means to espouse a wife, a cere uxorem
 The cerebral n is according to Rule शम्भशाष of Mugdhabodha

दुदोह गां स यज्ञाय शस्याय मध्वा दिवं ।
 सम्यद्विनियमेनाभौ दधतुर्भुवनद्वयं ॥ २६ ॥
 न किलानुययुस्तस्य राजानो रक्षितुर्यज्ञः ।
 व्यावृत्ता यत्परस्वेभ्यः श्रुतौ तस्करता स्थिता ॥ २७ ॥
 द्वेष्योऽपि सम्मतः शिष्टस्तस्यार्त्तस्य यथौषधं ।
 त्याज्यो दुष्टः प्रियोऽप्यासीद्ङ्गुलीवोरगक्षता ॥ २८ ॥
 तं वेधा विदधे नूनं महामृतसमाधिना ।
 तथा हि सर्वे तस्यासन् परार्थैकफला गुणाः ॥ २९ ॥
 स वेलावप्रवलयाम् परिखीकृतसागराम् ।
 अनन्यशासनामुर्वीं शशासैकपुरीमिव ॥ ३० ॥

प्रसूत्ये D. sing for the purpose of having offspring. चासौ Impf. 3rd person dual च्चन to be His wealth and desire were of themselves virtue. Utile etiam atque dulce honesto continebantur. Stenzler.

26. st. दुदोह गां milked the earth—i. e. took tribute. दिवं acc sing. Indra milked the heavens by causing rain for the growth of corn on the earth. सम्यद्विनियमेन by an exchange of benefits—the one performing sacrifice for the satisfaction of the celestials, the other sending rain for the good of mortals दधतुः Perf. 3. dual of धा । गं also means a cow which was of course milked for sacrificial butter.

27. st. The other kings could not follow up or attain the fame of him, their protector. व्यावृत्ता having turned aside वि च्चन इत् । परस्वभ्यः from others' property.

28. st. चासौ च्चन यथौषध as medicine though naturally unpleasant is acceptable to the sick चङ्गुली...the wicked though a beloved person or friend was given up by him like a finger bitten by a serpent. चरन् moving by the breast, serpent.

29. st. Doubtless the Creator formed him of the elements of च्चन as substances. परार्थैकफला whose one effect is the good of others, or public weal.

30. st. वेलावप्रवलयाम् Whose encircling ramparts are the sea shore च्चन...whose entrenchment is the sea च्चन...having no other government.

तस्य दक्षिणरुढेन नाम्ना मगधवंशजा ।

पत्नी सुदक्षिणेत्यासीदधुरस्यैव दक्षिणा ॥ ३१ ॥

कलत्रवन्तमात्मन्मवरोधि महत्यपि ।

तया मेने मनस्विन्या लक्ष्म्या च वसुधाधिपः ॥ ३२ ॥

तस्यामात्मानुरुपायामात्मजन्मसमुत्सुकः ।

विलम्बितफलैः कालं स निनाय मनोरथैः ॥ ३३ ॥

सन्तानार्थाय विधये स्वभुजादवतारिता ।

तेन घूर्जगता गुर्वी सचिवेषु निचिक्षिपे ॥ ३४ ॥

अथाभ्यर्च्य विधातारं प्रयती पुत्रकाश्यया ।

तौ दम्पती वशिष्ठस्य गुरोर्जगमतुराश्रमं ॥ ३५ ॥

स्निग्धगम्भीरनिर्घोषमेकस्यन्दनमास्थिता ।

प्रादृषेण्यं पयोवाहं विद्युदैरावताविव ॥ ३६ ॥

31 st दक्षिण The queen was named Sudakshina implying thereby her excellence of character

32 st कलत्राधि seraglio, though large मेने perf 3 sing no reduplication according to हयनमज्ज of Mughabodha He considered himself as having a wife, by reason of her and also of his royal fortune मगधिया ins sing fem high minded

33 st लक्ष्म्या a son विलम्बितफले late in fulfilment, adj qualifying मनोरथैः । निनाय Perf sing passed

34 st सन्तानार्थाय विधये for engaging in ceremonies with a view to a son घूर्जगता घूर् burden निचिक्षिपे pass Perf 3 sing of क्षिप, क्षिपित was deposited The heavy burden of the world taken down from his own hands was deposited in the ministers

35 st वधोः purified जगन्तु Perf 3rd dual of जगन्वति ।

36 st विद्युत्तक्षीर्तनिर्घोष having a deep but mild sound—got a rattling noise Dice graveiterque resonantem Steuzler कश्यप्यार प्रदृषेण्यं produced in the rainy season वसुधाम cloud elephant of which the lightning is imagined to be the wife The king and queen driving openly in one chariot is an important fact to the state of society among the Hindoos of yore The dual is

मा भूदाश्रमपीडेति परिमेयपुरःसरौ ।
 अनुभावविशेषात्तु सेनापरिहताविव ॥ ३७ ॥
 सेव्यमानौ सुखस्पर्शैः शालनिर्यासगन्धिभिः ।
 पुष्परेणुत्किरैर्वीतैराधतवनराजिभिः ॥ ३८ ॥
 मनोऽभिरामाः शृण्वन्तौ रयनेमिखनोन्मुखैः ।
 पटञ्जसंवादिनीः केका द्विधा भिन्नाः शिखण्डिभिः ॥ ३९ ॥
 परस्पराक्षिसादृश्यमदूरोच्छ्रितवर्त्मसु ।
 मृगहृन्देषु पश्यन्तौ स्यन्दनावहृद्वृष्टिषु ॥ ४० ॥
 श्रेणीबन्धादितन्वद्भिरस्तम्भां तारणस्रजं ।
 सारसैः कलनिहादैः काचिदन्नमिताननौ ॥ ४१ ॥

thus and the nine following slokas refer to दम्पती husband and wife in sl 35—the subject of all these slokas

37 sl मा भूना Aor 3 sing let there not be—or lest there be
 The augment is omitted because of the मा । परिमेयपुरःसरैः ha-
 ving a moderate retinue—surrounded us it were by an army because
 of their especial halo of glory

38 sl चरमानौ being served, regaled सुखस्पर्शैः agreeable to the
 feeling शाल perfume & with the gum of the Sala tree वायुन by
 which the forest ranges were slightly shaken

39 sl मनोभिरामाः fem ac pl agrees with केका which means
 peacock a voice शृण्वन्तौ pres part nom dual of शृ । रय with
 heads by itself at the sound of the chariot wheels पटञ्ज a peculiar
 tune thus,

माभौ कचमुरस्तासुजिह्वादर्काप संस्पृशत् ।
 पटञ्जः मञ्जावत यन्मालमाल पटञ्जरतिं कृत ॥

40 sl परस्पर the similarity in each other's eyes चक्षुरौ .
 moved out of the way to a little distance मृग pairs of deer
 चक्षुः pres part nom dual of चक्ष पश्यति । श्यन्दना with eyes
 fixed on the chariot

41 sl चक्षुः from their forming a line चितम्बाहृ exhibiting
 pres part ins pl agreeing with चक्षुः । चक्षुः fem acc sing
 without तारणस्रजं a wreath over a girdle कण ulterior sweet sound to

घवनस्यानुकूलत्वात्प्रार्थनासिद्धिशंसिनः ।

रज्जोभिस्तुरगोत्कीर्णैरस्यूटालकवेष्टनैः ॥ ४२ ॥

सरसोषरविन्दागां धीचिविक्षोभशीतलं ।

आभोदमुपजिघ्रन्तौ स्वनिःश्वासानुकारिणं ॥ ४३ ॥

ग्रामेष्वात्मविस्तृष्टेषु यूपचिह्नेषु यज्वनां ।

अभोधाः प्रतिवृत्तत्वावर्ष्यानुपदमाश्रियः ॥ ४४ ॥

ह्ययङ्गवीनमादाय घोषवृद्धानुपस्थितान् ।

नामधेयानि पृच्छन्तौ वन्द्यानां सार्गशाखिनां ॥ ४५ ॥

काप्यभिख्या तयोरसीद्भ्रजताः शुद्धवेपथ्याः ।

हिमनिमुक्तयोर्धौगे चित्राचन्द्रमसोरिव ॥ ४६ ॥

उद्भ्रमन्ति with heads occasionally raised owing to the attractive appearance and sound of the cranes

42 st प्रार्थनासिद्धिमभिन प्रomoting fulfilment of desire, gen sing agrees with घवनस्य । तुरग raised up by the horses अस्यूट . untouched in the hair (the queen's) and the turband (the king's)

43 st धीचि . cooled by the dashing of the waves उपजिघ्रन्तौ pres part nom dual of जिघ्र् । स्वनिश्वास . imitating their own breath : e the perfume of the lotuses in the lakes was like that of their own breath

44 st आत्मवृत्त in villages granted by themselves Steuzler reads this ad ipsas conditas, taking विश्रितेषु in the sense of अश्रितेषु यूप marked by the sacrificial stake प्रतिवृत्तन्तौ pres part nom dual of वृत्त accepting in turn अर्चानुपद . after the reception of worship आश्रित benedictions

45 st दैवद्वीन Ghee made of milk got from the cow the day before, e quite fresh दशमो pres part nom dual asking the old milkmen 'where' 'where' 'with' 'fresh' 'ghee' 'the' 'wild trees on the road

46. st कापि अनिर्वाद्या अनिद्याः भोमा Maltuath दशमे pres

तत्तद्भूमिपतिः पत्नैः दर्शयन्प्रियदर्शनः ।

अपि लङ्घितमध्वानं बुबुधे न बुधोपसः ॥ ४७ ॥

स दुष्प्रापयशाः प्रापदाश्रमं श्रान्तघाहनः ।

सायं संयमिनस्तस्य महपमहिषीसखः ॥ ४८ ॥

वनान्तरादुपावृत्तः समित्कुशफलाहरैः ।

पर्यमाणमदृश्याग्निप्रत्युद्यातैस्तपस्विभिः ॥ ४९ ॥

आकीर्णमृषिपत्नीनामटजुद्धाररोधिभिः ।

अपत्यैरिव नावारभागधेयोचितैर्मृगैः ॥ ५० ॥

part gen dual, गृहन्वपयो with clean garments, in candidis vestibus, Sten ler चित्रा like the beauty of chitra and the moon after passing the winter, s e the vernal full moon in Chaitra.

47 st पत्नैः dat sing दर्शयन् pres part causal of दृश् । अपि he did not know the way already passed, s e insensibly passed on अध्वान ac sing from अध्वन् अध्वः

48 st प्रापत् Aor 3 stug he got to the hermitage सयमिन gen sing of the ascetic महिषीसख the queen's friend or companion, s e the king, himself her aid de camp, not caring for any other attendant श्रान्तघाहन whose horses had been tired, दुष्प्रापयशा of a glory not easily obtainable

49 st समित्कुशफलाहरैः collecting sacrificial wood, fusa, and fruits, ins pl qualifying तपस्विभिः । पर्यमाण full of, qualifying श्रान्त in the last sloka All the adjectives in the acc sing in this and the four following slokas qualify the same सदृश्याग्नि met in advance by their invisible sacrificial fire Atque quibus ignis, quem colebant, vix intuentibus obviam veniebat, Stenzler

50 st आकीर्णमृषिपत्नीनामटजुद्धाररोधिभिः abounding with चटुः besieging the doors of the huts अपत्यैरिव like children नावार having portions allotted to them of grain

सेकान्ते मुनिकन्याभिस्तदक्षणे जिज्ञतदृक्षकं ।

विद्यासाय विहङ्गानामालवालाम्बुपायिनां ॥ ५१ ॥

आतपात्यथसंक्षिप्तनीवारासु निषादिभिः ।

मृगैर्वर्तितरोमन्यमुट्जाङ्गनभूमिषु ॥ ५२ ॥

अभ्युत्थिताग्निपिशुनैरतिथीनाश्रमोन्मुखान् ।

पुनानं पवनोद्धूतैर्धूमैराहतिगन्धिभिः ॥ ५३ ॥

अथ यन्तारमादिश्य धुर्यान्विश्रामयेति सः ।

तामवारोहयत्पत्नीं रथादवततार च ॥ ५४ ॥

तन्मृगैर्वर्तितरोमन्यमुट्जाङ्गनभूमिषु ।

अभ्युत्थिताग्निपिशुनैरतिथीनाश्रमोन्मुखान् ।

पुनानं पवनोद्धूतैर्धूमैराहतिगन्धिभिः ॥ ५३ ॥

51 st सेकान्ते after watering तत in which the plants had been watered by the Rishis' slaughters the moment after watering आलवालाम्बु for raising confidence in the birds which drank the water of the basin encircling the plants विहङ्गानां moving in the sky—birds

52 st आतपात्यथ where on the decline of the sun, grain had been leaped, adj fem pl qualifying उट्जाङ्गनभूमिषु । निषादिभिः seated वर्तितरोमन्य where the deer had done their rumination

53 st अभ्युत्थिताग्नि By means of smoke indicating the flaming sacrificial fire पुनानं part proper form of पू १० १ पुनानि पुनीते purifying agreeing with आश्रमं in st 18 and governing अतिथीनाश्रमोन्मुखान् with faces turned toward the hermitage आहतिगन्धिभिः by smoke of mixed with the smell of the offerings

54 st यन्तारं acc sing यन्तु charioteer धुर्यान् विश्रामयेति the king's order to the charioteer—"rest the yoked animals & horses चतारोहयत् helped his wife to descend from the chariot अवततार descended, from अथ इ परि

55 st यन्तारं यत् in accompaniment

किन्तु वध्यां तवैतस्यामहृष्टसदृशप्रजं ।

न मामवति सदीपा रत्नसूरपि मेदिनी ॥ ६५ ॥

नूनं मत्तः परं वंश्याः पिण्डविच्छेददर्शिनः ।

न प्रकामभुजः श्राद्धे स्वधासंग्रहतत्पराः ॥ ६६ ॥

मत्परं दुर्लभं मत्वा नूनमावर्जितं मया ।

पयः पूर्वैः स्वनिःश्वासैः कवोष्णमुपभुज्यते ॥ ६७ ॥

सोऽहमिज्याविशुद्धात्मा प्रजालोपनिमीलितः ।

प्रकाशयाप्रकाशय लोकालोक इवाचलः ॥ ६८ ॥

लोकान्तरसुखं पुण्यं तयोदानसमुद्भवम् ।

सन्ततिः शुद्धवंश्या हि परत्रेह च शर्मणे ॥ ६९ ॥

tinual, uninterrupted, predicated of मत्तः, १०१ pl वन to be निरपाद ह्येन sing qualifies मे ।

65 *st* अहृष्टसदृशप्रजं *one who has not seen his off-spring, the image of self—* प्रेमाम्पि समीपेन, *Sten ler* । *e* *sonless, qualifies क्त्वा चवति pleases रत्नसुग्रहत्पराः producing jewels*

66 *st* पिण्डविच्छेददर्शिनः *seeing that the PINDA will cease म प्रकामभुजं not eating with satisfaction स्वधासंग्रहतत्पराः anxious for the reception of oblations to the manes Continuo cibo fruenti cupidi, Sten ler*

67 *st* मया *Indeed part from मन । स्वनिःश्वासे by reason of their own breath, Mallinatha calls दुर्लभम्, — e their sighs कवोष्णं like a worm पूर्व forefallers The manes of my forefathers drink my offerings of fresh water become lukewarm by their own sighs Sasurus tepesactam Sten ler*

68 *st* स्वधामिज्यायाः *sanctified by sacrifice, agrees with अहः प्रकाशय परिशीलित with e es elos १ down cut, by the cessation of off-spring स्वधावाक a mountain, enlightened by the sun on one म de-3ut'ubrd on the world or*

69 *st* शुद्धवंश्या *of a pure race The merit of self-d nial and*

न्या-हीनं विनेतमीं कथं पश्यन्न दूयसे ।

सिक्तं स्वयमिव सेहादन्थमाश्रमवृक्षकं ॥ ७० ॥

असह्यपीडं भगवन्नृशमन्त्यमवेहि मे ।

अरुन्तुदमिवालानमनिर्वाणस्य दन्तिनः ॥ ७१ ॥

तस्मान्मुच्य यथा तात संविधातुं तथाहसि ।

इत्वाकूणां दुरापेयं त्वदधीना हि सिद्धयः ॥ ७२ ॥

इति विज्ञापितो राज्ञा ध्यानस्तिमितलोचनः ।

क्षणमात्रमपिस्तस्थौ सुप्तमीन इव शृदः ॥ ७३ ॥

alms-giving procures felicity in another world, but offspring of a pure origin are for felicity both here and hereafter

70 st नद्यस्य instr sing has for its antecedent वृक्षकः । विनेत voc sing O my preceptor—my governor Notwithstanding the high authority of Mallinatha, whose reading here is विपन्न I have adopted the reading of the Calcutta edition of 1832 which, though generally incorrect, is in this place I think more accurate I can hardly believe Kalidasa would make Ling Dīlīpa address Vanshītha as his creator, when he was only his preceptor or spiritual governor—and the Ling also likens himself to the plants watered, but not created, by the Muni Stonor follows the Calcutta edition in his translation—*citae meae moderator*, but gives Mallinatha's reading in the text. दूरमे why are you not afflicted on seeing me? 4th conj दू । दन्त्य sterile

71 st अमह्यरोड of intolerable pain, agrees with अरु । अरुन्त्य the last debt, to forefathers, to beget sons अनेदि Imper 2nd sing अरुन्तुद afflicting the inmost part, : e tormenting आलानं the binding post अनिर्वाणस्य without washing—kept from the water

72 st त्वदधीना are dependent on thee विद्वय successes

73 st विज्ञापितं casual of ज्ञा past pass part addressed ध्यान ध्यानस्तिमितलोचन with eyes closed in meditation इव past part of मय सपिति to sleep—still like a like whose fish are asleep

सोऽपश्यत्प्रणिधानेन सन्ततः स्तम्भकारणं ।

भावितात्मा भुवो भर्तुरयै नं प्रत्यबोधयत् ॥ ७४ ॥

पुरा शक्रमुपस्थाय तवोर्वीं प्रति वासवतः ।

आसीत्कल्पतरुच्छायामाश्रिता सुरभिः पथि ॥ ७५ ॥

धर्मलोपभयाद्राज्ञीमृतुज्ञातामिमां स्मरन् ।

प्रदक्षिणक्रियार्हायां तस्यां त्वं साधु नाचरः ॥ ७६ ॥

अवजानासि मां यस्मादतस्ते न भविष्यति ।

मत्प्रसूतिमनाराध्य प्रजेति त्वां शशाप सा ॥ ७७ ॥

स शापो न त्वया राजन्न च सारथिना श्रुतः ।

नदत्याकाशगङ्गायाः स्रोतस्युद्गामदिग्गजे ॥ ७८ ॥

74 sl प्रणिधानेन cerebral is according to rule पञ्चमोऽण of Mugdhabodha लक्षकारण cause of the impediment भर्तुं gen sing governs, भुवः and is governed by सन्तत । भावितात्मा pure in spirit

75 sl उपस्थाय Indecl part of स्था with prepos उप । उर्वीं प्रति Toward the earth वासवत fut part gen sing agrees with तव । सुरभिः the cow which grants every boon आसीत् Imperf of अस् ।

76 sl प्रदक्षिणक्रियार्हाया loc sing fem worthy of the honor of being gone round । नाचरः . 2nd sing Imperf Thou dost not perform the proper ceremony

77 sl अवजानासि 2nd sing present प्रा 9th conj जानाति Thou disregarded me मत्प्रसूति without worshipping me / child. प्रजा तेन shall not be off spring to thee

78 sl नदति loc part absolute with श्रुतम् । That curse was not heard by you or your charioteer since the stream of the ethereal Ganga was roaring with the elephants of the quarters let loose in it

ईषितं तद्वज्रानाद्द्विद्धि सार्गलमात्मनः ।

प्रतिवभाति हि श्रेयः पूज्यपूजाव्यतिक्रमः ॥ ७९ ॥

हविषे दीर्घसज्जम् सा चेदानोः प्रवेतसः ।

भुजङ्गपिहितद्वारं पातालमधितिष्ठति ॥ ८० ॥

सुतां तदीयां सुरभेः कृत्वा प्रतिनिधिं शुचिः ।

आराधय सपत्नीकः प्रीता कामदुषा-हि सा ॥

इति वादिन एवास्य हेतुराहुतिसाधनं ।

अनिन्द्या नन्दिनी नाम धेनुरावृते वनात् ॥ ८२ ॥

ललाटोदयमाभ्रमं पल्लवस्त्रिगधपाटला ।

विध्वती श्वेतरोमाङ्कं सन्धेव शशिनं नवं ॥ ८३ ॥

79 st ईषितं dead of चप ७ cony चाप्तेति, that which is desired निदि Imper 2nd sing विद् to know मातेले barred पूज्यपूजाव्यतिक्रम for the denial of worship to the worshipful obstructs one's welfare. Nam neglectio honoris erga eos, qui honore digni sunt precludit felicitatem Stenzler

80 st हविष दीर्घसज्जम् for the purpose of supplying clarified butter to Prachetas engaged in a long continued Sacrifice भुजङ्गपिहितद्वार whose door was covered with snakes

81 st सुरभेः gen sing governed by प्रतिनिधि । कामदुषा milking desires—conferring boons when pleased सपत्नीक with your wife—you yourself and your wife propitiate her

82 st चापनिमाधने the source of offerings ; e the cow Nandini which supplied milk for the butter आवृते returned prop of Perf इतः ।

83 st ललाटोदय over the forehead चाभ्रमं a little curved भुजङ्गमिति ७ cony refers to ललाट पल्लवस्त्रिगधपाटला tender and reddish like a fresh leaf विध्वती pres part fem व विध्वति । श्वेत रोमाङ्कं white hair mark सन्धेव like the evening having a new moon

भुवं कोष्णेन कुण्डोभी मेध्येनावभृथादपि ।
 प्रसवेणाभिर्वर्पन्ती वत्सालोकप्रवर्तिना ॥ ८४ ॥
 रजःकणैः खुरोद्भूतैः स्पृशद्भिर्गोचरन्तिकात् ।
 तीर्थभिषेकजां शुद्धिमादधाना महीक्षितः ॥ ८५ ॥
 तां पुण्यदर्शनां दृष्ट्वा निमित्तजस्रपोनिधिः ।
 योज्यमाशंसितावन्ध्यप्रार्थनं पुनरब्रवीत् ॥ ८६ ॥
 अदूरवर्तिनी सिद्धिं राजन्विगणयात्मनः ।
 उपस्थितेयं कल्याणी नाम्नि कीर्तित एव यत् ॥ ८७ ॥
 ब्रह्मदृष्टिरिमां शश्वदात्मानुगमनेन गां ।
 विद्यामभ्यसनेनेव प्रसादयितुमर्हसि ॥ ८८ ॥

84 st भुव the earth कण्ठ = कषण्ण likecarm प्रसवण by dis-
 charge of milk मध्येनावभृथादपि still more holy than the sacred ablu-
 tion वत्सालोकप्रवर्तिना which issued at the sight of the calf

85 st रज कणै by particles of dust खुरोद्भूतै raised by her
 hoofs गोचरेभिषेकजां produced by holy ablutions agrees with शुद्धि
 sanctity आदधाना imparting pres part prop form of आ दधानि ।
 गां touching the king's body from its contiguity महीक्षित gon-
 ing ruling the earth 'सि चपति to rule

86 st निमित्तज्ञ one who undertakes all cases । Omnia
 gnarus, Sten ter चाशंसि to have a r fees done for him, & c the
 king चाशंसन् whose desire would not be fruitless

87 st अदूर O king consider your success to be not distant
 नयि just as her name is mentioned

88 st ब्रह्मदृष्टि fringes of fruits &c दृष्ट्वा by your con-
 tinued service as learning is served by continual study

प्रस्थितायां प्रतिष्ठेयाः स्थितायां स्थितिमाचरेः ।

निंपणायां निपीदास्यां पीताम्भसि प्रिवेरपः ॥ ८१ ॥

वधूर्भक्तिमती चैनामर्चितामातपोवनात् ।

प्रयता प्रातरन्वेतु सायं प्रत्युद्भजेदपि ॥ ८० ॥

इत्याप्रसादादस्यास्त्वं परिचर्यापरो भव ।

अविघ्नस्तु ते स्वेयाः पितेव धुरि पुत्रिणां ॥ ८१ ॥

तथेति प्रतिजग्राह प्रीतिमान् सपरिग्रहः ।

आदेशं देशकालज्ञः शिष्यः शासितुरानतः ॥ ८२ ॥

अथ प्रदोषे दोषज्ञः संवेशाय विशीपतिं ॥ ८२ ॥

सूनुः सूनुतवाक सप्तुर्विसृजोदितयियं ॥ ८३ ॥

सूनुः सूनुतवाक

80 st प्रस्थिताया .sem loc sing on / er walking, you must walk, when she stands you must stand, when she sits you must sit, when she drinks water you must drink water निंपणाया past part निपद पीदति । प्रिवे potential 2nd sing पा पिबति । The cerebral sh in pratishtheltha and nishannayām and nishīda is according to Rulo नीक सुसुभ्यो Pavat 15 Mugdha

90 st आ तपोवनात् to the extremity of the hermitage प्रयता purified अन्वेतु Imper 3rd sing चनर रति । प्रत्युद्भजेत Pot 3rd sing let the lady advance to receive her Illi obviam eat, Stenster

91 st आ प्रसादान् until her propitiation परिचर्यापर intent on service ज्ञेयः benedict 2nd sing धुरि before "May there be no obstruction to thee! Mayest thou stand as a father before or at the head of persons having good sons

62 st तथेति he accepted the instruction of his preceptor saying "even so" प्रीतिमान् pleased सपरिग्रह with his wife आनन loving past part of नम । देशकालज्ञ understanding places and seasons

93 st दापय learned अनेत्राय for sleep : e for the king to

सत्यामपि तपःसिद्धौ नियमापेक्षया मुनिः ।

कल्पवित्कल्पयामास वन्यामेवास्य संविधां ॥ ८४ ॥

निर्दिष्टां कुलपतिना स पर्याशास्ता-

मध्यास्य प्रयत्नपरित्रहद्वितीयः । १५

तच्छिष्याध्ययननिवेदितावसानां,

संविष्टः कुशशयने निशां निनाय ॥ ८५ ॥

sleep विशाम्पति the lord of men सत्यमपि truthful and agree-
ble in speech. स्यात् governs the genitive स्युः the creator's son,
Vaushtha. विषमस्य gave force, dismiss, Stencher. उदितो of risen
good fortune.

94. st. नियमापेक्षया out of regard for the ordained ceremony.
परित्रह] accommodation. Though from the accomplishment of
his penances he could have done whatever he wished, yet out of
regard for the ceremony which the king was to perform, he sup-
plied him but with an eremite's accommodation.

95. st. कुलपतिना by the patriarch i. e. the Muni पर्याशास्ता a
house of leaves, a hut. स्यात् having subsisted, स्युः and स्यात् to
sit, 2nd. conj prop from स्यात् स्यात् । स्यात्.. Having his pure wife as
his second or companion. तच्छिष्य qualifie first the night,
the latter part of which was passed by his (the Muni's)
disciples reading (the Veda). शिष्य having s'pt शिष्य 6 conj.
विदित,

द्वितीय मुग्ः ।
 अथ प्रजानामधिपः प्रभाते *King*
 जायाप्रतिग्राहितगन्धमाल्यां ।

वेनाय पीतप्रतिबद्धवत्सां
 यशोधनेन येनमृषेर्ममोच ॥ १ ॥

तस्याः सुरन्यासपवित्रपांशु-
 मपांशुलानां धुरि कोत्तनीया ।
 माग मनुष्येश्वरधर्मापती

श्रुतेरिवाश्रुं स्मृतिरन्वगच्छत ॥ २ ॥
 निवर्त्य राजा दयितां दयालु-

स्तां सैरमेयीं सुरभिर्यशोभिः ।
 पयोधरीभूतचतुःसमुद्रां

जुगोप गोरूपधरामिवोर्वी ॥ ३ ॥

1 at जायाप्रतिग्राहितगन्धमाल्याः adj. qualifying वेनु which had been made to accept perfumes and garlands by means of his wife (the queen) वनाय for the forest ; e for going to the forest पीतप्रतिबद्धवत्साः agrees with वेनु whose calf had been fed and tied again पीत past part of पा पिबति । यशोधनेन to whom glory was his treasure, : e the king, मुग्ोच perf. मुग् मुचति मुग् ।

2 at सुरन्यासपवित्रपाद्य agrees with माग whose dust was sanctified by the strokes of her hoofs कपांशुलानां धुरि celebrated before or above all chaste women, refers to मनुष्येश्वरधर्मापती, the lawful wife of the lord of men श्रुतेरिव as the Smṛiti follows the sense or ideas of the Śruti or Veda कन्वगच्छत Impf कन् + गच्छ to go after.

3 at निवर्त्य having made his wife return back . Indec part causal नि + वृत् + कर्त्ते । सैरमेयीं patronymic, daughter of Surabhi सुरभि locally मेघपथरी the earth, as it were, assuming the fr- of a cow.

सत्यामपि तपःसिद्धौ नियमापेक्षया मुनिः ।

कल्पवित्कल्पयामास वन्यामेवास्य संविधां ॥ ८४ ॥

निर्दिष्टां कुलपतिना स पर्योशात्ता-

मथ्यास्य म्रयतुपरियहद्वितीयः ।

तच्छिष्याध्ययननिवेदितावसानां,

संविष्टः कुशशयने निशां निनाय ॥ ८५ ॥

sleep विनामपि the lord of men सत्यमपि truthful and agree-
ble in speech सन्तु governs the genitive षड् the creator's son,
Vasishtha विनम्य गृह्येत् learn, dunnit, Sien 17 उदितो of risen
good fortune

91 st विनम्यपश्य out of regard for the ordained ceremony
अविष्टा accommodation Though from the accomplishment of
his penances he could have done whatever he wished yet out of
regard for the ceremony which the king was to perform, he sup-
plied him but with an eremite's accommodation

92 st कुलपतिना by the patriarchs & the Muni वनेन की a
house of leaves a hut अथाभ्य हरिण्युः शिष्यान्, अथि and अथि to
sit, 2nd conj prop from अथ अथि 1 प्रथम . हरिण्युः his pure wife as
his second or companion तच्छिष्ये adj qualify अथि the night,
the latter part of which was passed by his (the Muni's)
disciple's reading (the Veda) अथि हरिण्युः 1/1 अथि G conj
अथि.

५ - ५ - - ५ - ५ -
 द्वितीय. मुगं ।
 अथ प्रजानामधिपः प्रभाते

जायाप्रतिग्राहितगन्धमाल्यां ।

वेनाय पीतप्रतिबद्धवत्सां

यशोधनेन धेनुमुषेसुमोच ॥ १ ॥

तस्याः खुरन्यासपवित्रपांशु-

मपांशुलानां धुरि कीर्तनीया-

माग मनुष्येश्वरधर्मापत्नी

श्रुतेरिवाश्रिं स्मृतिरन्वगच्छत ॥ २ ॥

निवर्त्य राजा दयितां दयालु-

स्तां सौरभेयो सुरभिर्यशोभिः ।

पयोधरीभूतचतुःसमुद्रां

जुगोप गोरूपधरामिवोर्वी ॥ ३ ॥

1 st. जायाप्रतिग्राहितगन्धमाल्यां adj. qualifying धेनु which had been made to accept perfumes and garlands by means of his wife (the queen) चनाय for the forest; e for going to the forest पीतप्रतिबद्धवत्सां agrees with धेनु whose calf had been fed and tied again पीत past part of पा पिबति । यशोधनेन to whom glory was his treasure, e the king, सुमोच perf मुंश मुचति मुक्त ।

2 st. खुरन्यासपवित्रपांशु- agrees with माग whose dust was sanctified by the strokes of her hoofs चपांशुलानां धुरि .celebrated before or above all chaste women, refers to मनुष्येश्वरधर्मापत्नी, the lawful wife of the lord of men श्रुतेरिव as the Smritis follows the sense or ideas of the Sruti or Veda अन्वगच्छत Impl अनु + गच्छ् to go after.

3 st निवर्त्य having made his wife return back . Indec part राजा वि + हन् वरते । सौरभेयी patronymic, daughter of Surabhi सुरभि lucely नोदधरती, the earth, as it were, assuming the fr-

व्रताय तेनानुचरेण धेना
 न्येधि श्रेयोऽप्यनुयायिवर्गः ।
 न चोन्यतस्तस्य शरीररक्षा
 स्वर्वायगुप्ता हि मनाः प्रकृतिः ॥ ४ ॥
 आस्वादवृद्धिः कृषलेक्षणानां
 कारुण्यनेदशनिवारणैश्च ।
 अव्याहृतिः स्वैरगतैः स तस्याः
 सम्राट् समाराधनतत्परोऽभूत् ॥ ५ ॥
 स्थितः स्थितामुच्चलितः प्रयातां
 निषेदुपीमासनबन्धधीरः ।
 त्रलाभिलापी जलमाददानां
 छायेव तां भूपतिरन्वगच्छत् ॥ ६ ॥

स न्यस्तचिह्नमपि राजलुप्तो
 तेजैविशेषानुमितां दधानः ।
 आसीदन्नाविष्कृतदानराजि-
 रन्तर्मदावस्य इव द्विपेन्द्रः ॥ ७ ॥
 लताप्रतानोद्ग्रथितैः स केशै-
 रधिज्यधन्वा विचचार दावं ।
 रथापदेशान्मुनिहोमधेनो-
 वन्वान्विनेष्यन्निव दुष्टसत्वान् ॥ ८ ॥
 विसृष्टपार्श्वानुचरस्य तस्य
 पार्श्वद्रुमाः पाशभृता समस्य ।
 उदीरयामासुरिदोन्नदाना-
 माश्लोकशब्दं वयसां विरावैः ॥ ९ ॥

7 st मल his royal fortune though bereft of its vigour तेजो ..
 but inferable from his peculiar splendour च्छानविष्कृत. like an ele-
 phant the marks of whose fury had not yet become manifest
 रन्तर्मदावसा the state of fury being within

8 st लता his hair wreathed with curled fibres of creepers
 अधिज्यधन्वा having his bow stringed दावं forest रथा as if under
 show of protecting the Muni's cow विनेष्यन् about to tame the rax-
 nous wild animals, not but part of विने नयति निजाय भेत ।

9 st विसृष्ट of him who had left behind his attendant follow-
 ers पार्श्वद्रुमा Instr sing, equal to Varuna उदीरयामासुः Perf
 caus of ईर् ईते 2 cony prop expressed, celebrated, agrees with
 मम पार्श्वद्रुमा । उन्नदानं elated, agrees with वयसा gen pl birds
 आश्लोकशब्दं अश्लोकशब्द । विरावैः noise As if the trees cheered the
 king by the shouts of their birds

व्रताय तेनानुचरेण धेना
 न्यपेधि शेषोऽप्यनुयायिवर्गः ।
 चोन्यतस्तस्य शरीररक्षा
 स्ववीर्यगुप्ता हि मनोः प्रकृतिः ॥ ४ ॥
 प्रास्वादवद्भिः कृवलैस्तृणानां
 कण्डयनेदशनिवारणेश्च ।
 प्रव्याह्वैः स्वैरगतैः स तस्याः
 सम्राट् समाराधनतत्परोऽभूत् ॥ ५ ॥
 स्थंतः स्थितामुच्चलितः प्रयातां
 निषेदुपीमासनवन्धधीरः ।
 जलाभिलापी जलमाददानां
 छायेव तां भूपतिरन्वगच्छत् ॥ ६ ॥

स न्यस्तचिह्नमपि राज्ञुक्षीं^७
 तेजोविशेषानुमितां दधानः ।
 आसीदन्नाविकृतदानराजि-
 रन्तर्मदावस्थ इव द्विपेन्द्रः ॥ ७ ॥
 लताप्रतानोद्ग्रथितैः स केशै-
 रधिज्यधन्या विचचार दावं ।
 रक्षापदेशान्मुनिहोमधेना-
 वन्यान्विनेष्यन्निव दुष्टसत्वान् ॥ ८ ॥
 विसृष्टपार्श्वानुचरस्य तस्य
 पार्श्वद्रुमाः पाशभृता समस्य ।
 उदीरयामासुरिवोन्मदाना-
 मालोकशब्दं वयसां विरावैः ॥ ९ ॥

7 st न्यस्त his royal fortune the 19th bereft of its sig is तेजो .
 but 1 sferable from his peculiar splendour अनाविकृत like an ele-
 phant the marks of whose fury had not yet become manifest
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8 st मुना his hair revealed with curled fibres of creepers
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9 st विसृष्ट of hm who had left behind his attendant follo-
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 caus of ईर् इति 2 conj prop expressed, celebrated, agrees with
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 आलोकशब्द-शब्दश्च । विरावैः noise As if the trees cheered the
 king by the shouts of their birds

मरुत्प्रयुक्ताश्च मरुत्सखाभं

तमर्च्यमारादभिवर्तमानं ।

अवाकिरन् वालसताः प्रसूनै-

राचारलाजैरिव पौरकन्याः ॥ १० ॥

धनुर्मृताऽप्यस्य दयार्द्रभाव-

माख्यातमन्तःकरणैर्विशङ्कैः ।

विलोकयन्त्यो वपुरापुरक्षणां

प्रकामविस्तारफलं हरिण्यः ॥ ११ ॥

स कीचकैर्मारुतपूर्णरन्ध्रैः

कूजद्विरापादितवंशकृत्यं ।

शुश्राव कुञ्जेषु यशः स्वमुच्चै-

रुज्ञोयमानं वनदेवताभिः ॥ १२ ॥

10 st सवत affected shaken by the wind : e the young creepers मरुत्सखाभं *shunt* g like fire, *agni samilem*, *Steuzler*, i e the king स चर्च्यं *him the adorable*, चारात् near अवाकिरन् showered Impf of कृ किरति ० conj आचार the young creepers showered flowers on him like the damsels of the city showering fried grain (चास)

11 st धनुर्मृतं *gun sing* holding a bow भवत from अ विभक्ति । दया disposition softened by pity आख्यात indicating agrees with वपुः विशङ्कै fearless विलोकयन्त्य agrees with हरिण्य which is the subject of this shloka and belongs to the verb श्रावु per1 3rd pl of श्राव, आश्रोति, got अस्ता *gun pl* of अस्ति eyes प्रकाम the fruit of desire, opening the eyes

12 st कीचकै रत्तलिंग bamboo सवत . with hollows filled the wind कूजद्वि । rounding, agrees with कीचकैः । आपादित do-duty as flutes स his own fame or glory उज्ञोयमान being hunted pres part pass रे ।

पृक्तस्तुपारैर्गिरिनिर्झराणा-
मनोकहाकम्पितपुष्पगन्धी ।

तमातपज्ञान्तमनातपत्र-

माचारपूतं पवनः सिधेवे ॥ १३ ॥

शशाम दृष्ट्यापि विना द्याग्नि-

रासीद्विशेषा फलपुष्पदृष्टिः ।

जनं न सत्त्वेषधिको बवाधे

तस्मिन् वनं गोप्तारि गाहमाने ॥ १४ ॥

सञ्चारपूतानि दिगन्तराणि

शत्वा दिनान्ते निलयाय गन्तुं ।

प्रचक्रमे पल्लवरागताम्ना

प्रभा पतङ्गस्य मुनेश्च धेनुः ॥ १५ ॥

13 st. पृक्त saturated, from पृच पृक्तति agrees with पवन । तुपारै-
...small drops of mountain streams. अनेकच tree The wind
charged with watery particles and scented by flowers of trees
gently shaken by itself regaled him. क्षानप ..exhausted by the
sun क्षान्त from क्षम. । अनातपत्र without an umbrella सिधेवे perf
of सेव prop series.

14 st शशाम ceased, was quenched, from शम शाम्यति agrees
with nom द्याग्नि forest fire. विशेषा abundant refers to फलपुष्प-
दृष्टि the increase of fruits and flowers मत्त्वेषु among animals अधिक
the strong न बवाधे did not injure जन the weak गोप्तारि loc sing. of
गोप्तु, गोप्त the protector गहमाने pres part loc absolute, having
entered the forest

15 st The light of the sun, copper-red like new leaves, and the
Mam's cow, after having by their rambles sanctified the spaces in-
tervening between the cardinal points began at the close of day to

तां देवतापित्रतिथिक्रियार्था-

मन्वक् ययौ मध्यमलोकपालः ।

बभौ च सा तेन सतां मतेन ।

अद्भेव साक्षाद्विधिनेोपपन्ना ॥ १६ ॥

स पत्न्यलोत्तीर्णवराहयूथा-

न्यावासवृक्षोन्मुखवर्हिणानि ।

ययौ मृगाध्यासितशाद्वलानि

श्यामायमानानि वनानि पश्यन् ॥ १७ ॥

आपीनभारोद्धहनप्रयत्ना-

द्वाष्टिगुरुत्वाद्दमुषो नरेन्द्रः ।

उभावलञ्चक्रतुरञ्चिताभ्यां

तपोवनावृत्तिपथं गताभ्यां ॥ १८ ॥

go homeward प्रचक्रन् perf of क्रम which takes proper form with
प्र । प्रापादारम्भे स इह Mugdhabooha पतरस्य of the sun

16 sl देवता qualifies तां the cow which was needed for duties
to gods, manes, and guests—the milk being used in sacrifices,
shrads, and hospitality, पित्रनिशि – पित्र + चनिशि; चान्द्रा following
governs तां । मन्वक् the ruler of the middle world i e the earth
वयैव the cow shone in the company of the king, तां sa faith as
accompanied by visible ordinances

17 sl The compounds neut pl all qualify वनानि । पश्यन् .
in which the herds of swine had got out of the ponds returning
home आवास in which the peacocks were turning toward their
lodging trees मम in which was green grass the habitation of
deer स ययौ पश्यन् he went on beholding the forests thus described

18 sl आपीन from the labour of carrying the burden of the
udders इष्टि a cow that has calved but once दमुषु her, sing of

वशिष्ठधेनोरनुयायिनं त्र-

मावर्तमानं वनिता वनान्तात् ।

पपौ निमेषाल्लसपद्मपंक्ति-

रूपोपिताभ्यामिव लोचनाभ्यां ॥ १९ ॥

पुरस्कृता वर्त्मनि पार्थिवेन

प्रत्युज्जता पार्थिवधर्मपत्न्या ।

तदन्तरे सा विरराज धेनु-

र्दिनक्षपामध्यगतेव सन्ध्या ॥ २० ॥

प्रदक्षिणीकृत्य पयस्विनीं तां

सुदक्षिणा साक्षतपात्रहस्ता ।

प्रणम्य चानर्च विशालमस्याः

शृङ्गान्तरं द्वारमिवार्थसिद्धेः ॥ २१ ॥

वपुष neut and the king, owing to the weight of the body
अचिन्ताभ्यां वनाभ्यां dual, by handsome gait adorned the way to the
hermitage

19 st निमेष the row of whose eye lashes were slow in twink-
ling, e the queen was so intent on having a continual look at
the king returning from the forests following the cow that she
kept her eyes wide open, scarcely twinkling उपापिताभ्यां with
eyes fasting as it were, अथ अन्तर from अथ the e is changed into u
in the past part as also in उवास उवात् उविता । पपौ drank, e
looked on *Janu drank you wonderful a few from love*
at the evening water

20 st पुरस्कृता placed in front, e followed by the king प्रत्यु-
ज्जता met in advance by the queen तदन्तरे the cow in the inter-
vening space, e between the king and the queen looked like the
evening between the day and the night विरराज perf राज ।

21 st प्रदक्षिणीकृत्य Sudakshina having gone round keeping the

वत्सोत्सुकापि स्तिमिता सपर्यां
 प्रत्यग्रहीत्सेति ननन्दतुस्तौ ।
 भक्त्योपपन्नेषु हि तद्विधानां
 प्रसादचिह्नानि पुरःफलानि ॥ २२ ॥
 गुरोः सदारस्य निपीड्य पादौ
 समाप्य सान्ध्यं च विधिं दिलीपः ।
 दौहावसाने पुनरेव दोग्ध्रीं
 भेजे भुजोच्छिन्नरिपुर्निषणां ॥ २३ ॥

cow on the right चाचतवानइसा having in hand a plate containing grain चाचत् worshipped, perf of चर्च Verbs with initial च and final double consonant, as well as the verb चर to overspread and those with initial च have चान instead of reduplicating in the perf ॐ parat Mugdhabodha दौहावसाने the space between the two horns दार. the door as it were of the accomplishment of her object.

22 st वत्सोत्सुका anxious for her calf स्तिमिता still, quiet सपर्यां ..accepted the worship सद्विधानं constituted like it, animals like it Malluatha says, मद्मनामित्यर्थे I think however Kalidas simply meant that when irrational animals such as the Muni's cow exhibit signs of favor to those who worship them in faith, they are auspicious signs of the worshipper's success being at hand भक्त्योपपन्नेषु connected with faith, devoted पुरफलानि having fruits or success in front or near at hand

23 st सदारस्य with his wife गुण संगः e having grasped the feet of the Guru and of his wife साध्यं विधिं having finished the evening ceremonial दौहावसाने when milking was over दोग्ध्रीं fem of दोग्ध्रिदोग्धि the milker, e the giver of milk, the cow भुज the king, whose enemy had been destroyed by his arm. वचत् past part नि + मद् sitting

तामन्तिकन्यस्तवलिप्रदीपा-

मन्वास्य गोप्ता ष्टहिणीसहायः ।

क्रमेण सुप्तमनु संविवेश

सुप्तोत्थितां प्रातरनूदतिष्ठत् ॥ २४ ॥

द्रव्यं व्रतं धारयतः प्रजार्थं

समं महिष्या महनीयकीर्तेः ।

सप्त व्यतीयुस्त्रिगुणानि तस्य

दिनानि दीनादरयोचितस्य ॥ २५ ॥

अन्धेद्युरात्मानुचरस्य भावं

जिज्ञासमाना मुनिहोमधेनुः ।

गङ्गाप्रपातान्त्रिरूढशर्षपं

गौरीगुरोर्गङ्गरमाविवेश ॥ २६ ॥

24 st अन्तिक near whom offerings and lamps had been placed : o the cow मन्वास्य indeed part अनु याग having sat after the cow ष्टहिणी in company with his wife संविवेश slept after the cow had gradually fallen asleep, परं सुप्तोत्थितां अनु after the cow had got up from sleep, उदतिष्ठत् he got up उत्स्य Imperf

25 st धारयत pres part. gen sing causal of धृ । महनीयकीर्तेः of honourable fame प्रजाय for offspring समे with the queen सप्त thrice seven days passed दीन who was wont to revere the helpless

26 st अन्यद्युः another day, the 22nd day अत्र the mention जिज्ञासमाना devid pres part prop ज्ञा to know—with a view to try her follower's intention गङ्गा in which fresh grass had grown near the fall of the Ganga गौरी of the father of Gauri—the Himālayā

सा दुष्प्रधर्पा मनसापि हिंस्रै-

रित्यद्रिशोभाप्रहितेक्षणेन ।

अलक्षिताभ्युत्पत्तना नृपेण .

प्रसह्य सिंहः किल तां चकर्ष ॥ २७ ॥

तदीयमाक्रन्दितमार्त्तसाधो-

गुहानिबद्धप्रतिशब्ददीर्घे ।

रश्मिषिवादाय नगेन्द्रसक्तां

निवर्त्तयामास नृपस्य दृष्टिं ॥ २८ ॥

स पाटलायां गवि तस्थिवांसं

धनुर्धरः केसरिणं ददर्श

अधित्यकायामिव धातुमय्यां

लोधद्रुमं सानुमतः प्रफुल्लं ॥ २९ ॥

27 st दुष्प्रधर्पा not capable of being attacked अद्रि whose eye was cast on the beauty of the mountain, प्रहित past part of हि ; अलक्षिताभ्युत्पत्तना whose irruption was unnoticed by the king प्रसह्य suddenly चकर्ष perf of कर्ष seized

28 st तदीय . her (the cow's) cries गुहा . which from the cave become louder by the echo आर्त्तसाधो the reliever of the distressed, गण संग qualifies चपह्य । रश्मिषु as if drawing by reins निवर्त्तयामास turned, नगेन्द्र . the king's eye which had been fixed on the chief of mountains चक्त्वा past part fem of चञ्ज पञ्जति

29 st पाटलायां red तस्थिवांस perf part mas acc संग of स्था । अधित्यकायां on the high land धातुमय्या of red chalk सानुमत having a summit, a mountain. The king holding a bow saw the lion on the red cow like a lodh tree flourishing on a mountain
'igh land of red chalk

ततो मृगेन्द्रस्य मृगेन्द्रगामी ;

वधाय वध्यस्य शरं प्ररथ्यः ।

जाताभिपङ्क्तो नृपतिर्निपङ्क्तः-३०

दुहर्तुमैच्छत्प्रसभोद्धृत्तारिः ॥ ३० ॥

वामेतरस्तस्य करः प्रहर्तु-

र्नखप्रभाभूपितकङ्कपचे ।

सक्ताङ्गुलिः सायकपुंख एव ।

चिचार्यितारम्भ इवावतस्थे ॥ ३१ ॥

बाहुप्रतिष्ठम्भविद्वद्धमन्यु-

रभ्यर्णमागस्कृतमसृशङ्घिः ।

राजा स्वतेजोभिरदह्यतान्त-

र्भोगीव मन्त्रीपधिरुद्धवीर्यः ॥ ३२ ॥

30 st मृगेन्द्रस्य of the lion मृगेन्द्रगामी having paces like a lion's, he king वध्यस्य fit to be killed जाताभिपङ्क्त thus foiled, its circumventus, Stenzler निपङ्क्त from the quiver: उद्धर्तु to pull out, governs शरः . रथ्यत् wished Imperf of रथ रथति । प्रसभोद्धृत्तारि by whom the enemy was forcibly plucked out

31 st वामेतर other than the left—the right प्रहर्तु of the striker, gen sing of प्रहर्ते, प्रहर्ता from हृ-परति । नच . in which the feather of the heron attached to the arrow was ornamented by the splendor of his nails, qualifies सायकपुंख the feathered part of the arrow पञ्च . whose fingers were fixed to it, qualifies करः । चिच . stopped motionless as if the effort of pulling the arrow was itself a pictorial representation The king on attempting to pull out an arrow from the quiver suddenly felt his right hand, as it were, paralysed and motionless like a pitaro

32 st बाहु with increased rage at his arm being restrained अश्रुत्तः near बाहु कृत the guilty person अश्रुत्तः pres part instr

तमार्यगृह्यं निगृहीतधेनु

मनुष्यवाचा मनुवंशकेतुं ।

विस्माययन् विस्मितमात्मदन्तौ•

सिंहोरुसत्त्वं निजगाद सिंहः ॥ ३३ ॥

अलं महीपाल तव श्रमेण

प्रयुक्तमथस्त्रमितो वृथा स्वात् ।

न पादपोन्मूलनशक्तिरंहः

शिलोच्चये मूर्च्छति मारुतस्य ॥ ३४ ॥

कैलासगौरं वृषमारुरुक्षोः

पादारपणानुग्रहपूतपृष्ठं ।

अवेहि मां किङ्करमष्टमूर्तेः

कुम्भोदरं नाम निकुम्भमित्रं ॥ ३५ ॥

pl agrees with हनेजोभि । अदृष्टत अन्तर pass Imperf the kin,
burnt within himself by his own fiery energy which could not touch
or spend itself on the guilty person though close by भेरीव . lit
a snake whose energy has been restrained by mantras and drugs

33 sl आर्यगृह्यं acceptable to the noble Asia, though origi-
nally a proper name, became afterwards a common noun in the
language निगृहीत...ly whom the cow was seized मनुष्य ..d
means of human language मनु . the standard of Manu's race
विस्माययन् causing him to wonder, surprising him विस्मित ..al
ready wondering at his own state of the right hand's paralysis
विशेष of a lion-like noble disposition.

34 sl अस्त्र governs श्रमेण O king away with your labor एत
here, in mo. Though the weapon were fixed in me it would be
fruitless एव velocity The velocity of wind capable of uprooting
a tree, avails nothing against a mountain

35 sl कैलास...winto like mount Kailasa आरुह्य of him desire

अमुं पूरः पश्यसि देवदारुं
 पुत्रीकृतोऽसौ वृषभध्वजेन ।
 यो हेमकुम्भस्तननिःसृतानां
 स्कन्दस्य मातुः पयसां रसजः ॥ ३६ ॥
 कण्डूयमानेन कटं कदाचिद्
 वन्यद्विपेनोन्मथिता त्वगस्य ।
 अद्यैनमद्रेस्तनया शुशोच
 सेनान्यमालीढमिवासुरास्त्रैः ॥ ३७ ॥
 तदाप्रभृत्येव वनद्विपानां
 चासार्यमस्मिन्नहमद्रिकुक्षौ ।
 व्यापारितः शूलभृता विधाय
 सिंहत्वमङ्गागतसत्त्वृत्ति ॥ ३८ ॥

of ruling the bull, dead gon sing of वरु, रोचति, रोच, कण्डू । अवेदि
 know me to be a servant of the eight formed Siva पादापेण whose
 back has been hallowed by the casting of his feet

/ 36 of अमुं acc sing of अदृष्टं यमे । पुत्रीकृतं made into a son,
 adopted स्कन्दस्य of Skanda, son of Siva रसजः as concerned with
 the taste of Skanda's mother's milk, or water poured by her

/ 37 of कण्डूयमानेन scratching the temples उन्मथिता its (the
 tree's) bark was peeled off by a wild elephant अद्य . The daughter
 of the mountain bewailed it, सेनान्य as of the divine general Skan-
 da was himself wounded by the weapons of Asuras चासीढ past
 pass part. of लिङ् लृटि 2 conj to लक्ष

/ 38 of वदत्यभिति from that time, चत्वार्य for exciting terror in
 wild elephants, अद्रिकुक्षैः to this mountain come, व्यापारित
 vted, प्रलभता by the holder of the spear, Siva विधाय turned
 I on अद्वारत हेतुः on animals found at han I

तस्यासमेपा क्षुधितस्य तृप्त्यै
 प्रदिष्टकाला परमेश्वरेण ।
 उपस्थिता शोणितपारणा मे
 सुरद्विपश्चान्द्रमसी सुधेव ॥ ३८ ॥
 स त्वं निवर्तस्व विहाय सज्जां
 गुरोर्भवान् दर्शितशिष्यभक्तिः ।
 शस्त्रेण रक्ष्यं यदशक्वरक्षं
 न तद्यशः शस्त्रभृतां क्षिणोति ॥ ४० ॥
 इति प्रगल्भं पुरुषाधिराजो
 मृगाधिराजस्य वचो निशम्य ।
 प्रत्याहतास्त्रो गिरिशप्रभावात्
 आत्मन्यवज्ञां शिथिलीचकार ॥ ४१ ॥

39 st चसे ample दृष्टौ for satisfaction, dat sang प्रदिष्टकाला fem arrived at the time appointed by Parameswara or Siva शोणित-पारणा a blood feast after my fast, 1 e the cow. सुरद्विप as the lunar neelar ३३ to the enemy of the gods, Rāhu, who is supposed to engulf the moon at her full when an eclipse takes place

40 ● निशम्य deest, imp 2nd sing prop of नि हन्) शिथिलीचकार giving up indeed part. शि वा जयति, जयिष्य, जयति, जीत, विजय । दर्शितशिष्यभक्ति by whom a disciple's devotion to his guru has been exhibited रक्ष्यं causal रक्ष्यं that which is protected by arms अशक्वरक्ष incapable of protection If the thing to be protected by arms is impossible of protection, then its loss does not affect the armed protector's reputation विजयि 5 con] from वि ।

41 st चक्षुः bold neut agrees with चक्षुः शिथिलीचकार having heard वदा his arms being hindered, शिथिल *b) reason of the power of the mountain resident, Siva शिथिलीचकार to lie down. चक्षुः ceased from his contempt of self, 1 e his self reproach

प्रत्यत्रवीचैनमिषुप्रयोगे

तत्पूर्वभङ्गे वितथप्रयत्नः ।

जडीकृतस्वाम्बकवीक्षितेन

वज्रं मुमुक्षन्निव वज्रपाणिः ॥ ४२ ॥

संरुद्धचेष्टस्य भृगेन्द्र कामं

हास्यं वचस्तद्यदहं विवक्षुः ।

अन्तर्गतं प्राणभृतां हि वेद

सर्वं भवान् भावमतोऽभिधास्ये ॥ ४३ ॥

मान्यः स मे स्यावरजङ्गमानां

सर्गस्थितिप्रत्यवहारहेतुः ।

गुरोरपीदं धनमाहिताग्ने

र्नश्यत्पुरस्तादनुपेक्षणीयं ॥ ४४ ॥

42 st. दृष्टयत्ने in the use of the arrow तत्, now hindered for the first time वितथ frustrated in his labor जडीकृत become motionless चाम्बक .at the sight of the three-eyed, Siva मुमुक्षन् wishing, or about to discharge, dead pres. part of मुच । वज्रपाणि in whose hand is the thunderbolt, Indra प्रत्यत्रवीचं प्रति इ Impf answered.

43 st. संरुद्धचेष्टा whose effort is restrained विवक्षु about to speak, dead from वच वक्ति, उवाच, उक्त । यद your highness knoweth the inward sentiments of living beings 2nd conj pres 3rd sing of विद् । अभिधास्ये I will speak 2nd fut prop of वक्ति ध

44 st. स्यात्वर still, motionless, the inanimate creation, from स्या । अहम् frequent of अह constantly moving, animated creatures सर्वं the cause of the creation, continuance, and destruction आहिताग्ने possessor of this sacred fire मयात् ३ conj pres. part . वय, मयात् । अनुपेक्षणीय not to be disregarded Your master the creator &c of all things is revered by me, but, still, if this creature of my pre-

स त्वं मदीयेन शरीरवृत्तिं
 देहेन निर्वर्तयितुं प्रसीद ।
 दिनावसानोत्सुकबालवत्सा
 विसृज्यतां घेनुरियं महर्षेः ॥ ४५ ॥
 अथान्धकारं गिरिगह्वराणां
 दंष्ट्रामयूखैः शकलानि कूर्वन् ।
 भूयः स भूतेश्वरपार्श्ववर्ती
 किञ्चिद्विहस्यार्थपतिं वभाषे ॥ ४६ ॥
 एकातपत्रं जगतः प्रभुत्वं
 नवं वयः कान्तमिदं वपुश्च ।
 अल्पस्य हेतोर्वहु हातुमिच्छन्
 विचारमूढः प्रतिभासि मे त्वं ॥ ४७ ॥

reptor which yields him the means of sacrifice perish in my presence, it is a matter not to be overlooked

45 st मदीयेन mine, agrees with देहेन । शरीरवृत्ति the sustenance of your body निर्वर्तयितुं please to manage दिन whose young calf will be anxious for it at the close of day विसृज्यतां...let this cow be released

46 st दंष्ट्रामयूखैः by the brightness of his tusks शकलानि कुशेन turning the darkness of the mountain caves into pieces—i e, dissipating it. भूतेश्वर. the attendant of Siva, smiling, said to the lord of wealth, the king

47 st एकातपत्र of one umbrella, the dominion of the whole world हातुं inf of हा to give up विचार . stupid in counsel, inconsiderate Desiring for a small matter to give up so much i e the sole dominion of the world, your youthful life, and this handsome body, you appear to me to be stupid in counsel
 past मुच मुचति ।

भूतानुकम्पा तव चेदियं गौ-

रेका भवेत्स्वस्तिमती त्वदन्ते ।

जीवन् पुनः श्वदुपप्लवेभ्यः

प्रजाः प्रजानाथ पितेव पासि ॥ ४८ ॥

अथैकधेनोरपराधचण्डात्

गुरोः क्षशानुप्रतिमादिभेषि ।

शक्योऽस्य मन्द्युर्भवता विनेतुं

गाः कौटिशः स्पर्शयता घटोभीः ॥ ४९ ॥

तद्रक्ष कल्याणपरम्पराणां

भोक्तारमूर्जस्वलात्मदेहं ।

महीतलस्पर्शनमात्रभिन्न-

मृद्धं हि राज्यं पद्मैन्द्रमाहुः ॥ ५० ॥

48 st. भूतानुकम्पा *compassion for creatures* स्वस्तिमती *being in health*, will be alone. स्वदन्ते *on your end, i e destruction* श्वदन्त always. श्वदप्लवेभ्य *from troubles*. पासि *thou protectest* your subjects like a father, from पा पासि ।

49. st. एकधेनोः *one-cowd*, the muni, अपराधचण्डात् *enraged for your default* in protecting the cow क्षशानु. *fire-shaped*, furious विभेषि *thou fearest* from भी विभेषि 3rd conj. मन्द्युः *anger* विनेतुं *to be appeased*; the same form of the infinitive may be both active and passive in Sanscrit. His anger can be appeased by you, giving him crores of cows in return

50. st. कल्याण...*of successive blessings*. भोक्तारं *the enjoyer*, 7 conj. from भुज् भुजति भुङ्क्ते। कर्जस्वलां *endowed with strength*. महीतलम् ...*only differing because of contact with the earth* स्व great स्वर्दे *the position of Indra*.

एतावदुक्त्वा विरते मृगेन्द्रे
 प्रतिस्वनेनास्य गुहागतेन ।
 शिलोच्चयोऽपि क्षितिपालमुच्चैः ।
 प्रीत्या तमेवार्थमभाषतेव ॥ ५१ ॥
 निशम्य देवानुचरस्य वाचं
 मनुष्यदेवः पुनरप्युवाच ।
 धेन्वा तदध्यासितकातराक्ष्या
 निरीक्ष्यमाणः सुतरां दयालुः ॥ ५२ ॥
 क्षतात् किल चायत इत्युदग्रः
 क्ष्वस्य शब्दो भुवनेषु रुढः
 राज्येन किं तद्विपरीतवृत्तेः
 प्राणैरुपकोशमलीमसैर्वा ॥ ५३ ॥
 कथं नु शक्योऽनुनयो महर्षे
 विश्राणनादन्यपयस्विनीनां ।

51. st. विरते *having ceased* past. part. विरस । प्रतिस्वनेन...by his *echo* having got within the cave *सिद्धेरचन* the *mountain* शीत्या *with pleasure* spoke as it were to the same effect.

52. st. निशम्य...*having heard* the speech of the god's (Siva's) servant मनुष्यदेवः the king धेन्वा *Ins sing* तदध्यासित...by the cow *with anxious eyes under his*, the lion's, *grasp*, निरीक्ष्यमाणः *being looked upon*, referring to the king, pres part pass. नि ईं च ईं चने ।

53. st. क्षतात् *from wounds*. क्षवते *saves from* वै । उदग्र *high*. क्ष्वस्य...the word *Khatta*. क्ष्व thus derived, passes current in the world. 'तद्विपरीत...for one *living in contravention* of this duty, of what use is either kingdom or life? क्ष्व...soiled with *reproaches*.

54. st. क्षम्यते *appeasing* of anger. विश्राणनात् *by gifts* वि

- इमामनूनां सुरभेरवेहि
 रुद्रौजसा तु प्रहृतं त्वयास्यां ॥ ५४ ॥
 सेयं स्वदेहार्पणनिष्कुर्येण
 न्याय्या मया भौचयितुं भवत्तः ।
 न पारणा स्याद्विहता तवैवं
 भवेदलुप्तश्च मुनेः क्रियार्यः ॥ ५५ ॥
 भवानपीदं परवानवैति
 महान् हि यत्नस्तव देवदारौ ।
 स्यातुं नियोक्तुर्नहि शक्यमग्रे
 विनाश्य रद्यं स्वयमक्षतेन ॥ ५६ ॥
 किमप्यहिंस्यस्तव चेन्मतोऽहं
 यशःशरीरे भव मे दयालुः ।

५४) अनूनां not inferior, equal to Suravi, the desire fulfilling cow चवेति know, imp चव र । रुद्रौ stroke, thy stroke on her is only through the power of Rudra

५५) अ) अर्थ सा रय) सदृश b) the offering of my own body as a ransom न्याय्या just rightful The cow is justly entitled to be redeemed by me from thee The construction is similar to I John १ ७ देवानε τνα δεση ημιν τας αμαρτιας Or perhaps still more closely to Antigone 397, 398 εγω ε' ελευθερος ε' να ος ε' με ε' αν' ανηλλυχθαι κατω' पारणा your meal विहता interrupted चञ्चर unstop'ped, continued क्रियार्य the necessary rites

५६) परवान, dependent चवेति चव रति र like गम signifying to go means, when joined with चव, to know, चव before in the presence of the employer चञ्च having lost the protégé, but myself unso' ended

५७) अ) चचित्य not to be injured पशु शरीरे my reputation body,

एकान्तविध्वंसिषु मदिधानां

पिण्डेघनास्या खलु भौतिकेषु ॥ ५७ ॥

सम्बन्धमाभाषणपूर्वमाहु-

दृत्तः स नौ सद्गतयोर्वनान्ते ।

तद्भूतनाथानुग नार्हसि त्वं

सम्बन्धिने मे प्रणयं विहन्तुं ॥ ५८ ॥

तथेति गामुक्तवते दिलीपः

सद्यः प्रतिष्टम्भविमुक्तबाहुः ।

सन्न्यस्तशस्त्रो हरये स्वदेह-

मुपानयत् पिण्डमिषामिषस्य ॥ ५९ ॥

तस्मिन् क्षणे पालयितुः प्रजाना-

मुत्पश्यतः सिंहनिपातमुग्रं ।

एकान्त necessarily to perish, mortal विध्वंस persons like myself have no regard for these material lumps, the body, composed of the elements

58 sl सम्बन्ध they say, relation is formed by conversation or intercourse नौ मदिधानां of us two having met at the extremity of the forest भूतनाथानुग vpe O follower of Siva नार्हसि thou art not fit, thou oughtest not दृत्तः to obstruct my desire

59 sl तथेति गामुक्तवत हरयः Dilipa offered his body to the lion who to the preceding speech had replied uttering the words "even so" सद्यः his arm immediately released from the restraint घन न्यस्तशस्त्रः his arms given up, उपानयत offered Impf उप आ नी । पिण्डः like a pinda or lump of flesh

60 sl विद्याधरः a shower of flowers discharged by the hands of Vidjadharas, पालयितुः fell over the protector of subjects, the king, येन सिंग governed by उपरि and belongs to अन्त्यातन expecting, सिङ्ग

अवाङ्मुखस्योपरि पुष्यदृष्टिः

पपात विद्याधरहस्तमुक्ता ॥ ६० ॥

उत्तिष्ठ वत्सेत्यमृतायमानं

वचो निशम्योत्थितमुत्थितः सन् ।

ददर्श राजा जननीमिव स्वां

गामग्रतः प्रस्रविणीं न सिंहं ॥ ६१ ॥

तं विस्मितं धेनुरुवाच साधो

मायां मयोद्भाव्य परीक्षितोऽसि ।

ऋषिप्रभावान्मयि नान्तकोऽपि

प्रभुः प्रहर्तुं किमुतान्यहिंसाः ॥ ६२ ॥

भक्त्या गुरौ मय्यनुकम्पया च

प्रीतासि ते पुत्र वरं दृणीष्व ।

न केवलानां पयसां प्रस्रति-

मवेद्दि मां कामदुघां प्रसन्नां ॥ ६३ ॥

r terrible destruction by the lion अवाङ् .looking downward, qualifies the king.

r 61 sl. उत्तिष्ठ... get up O child! अमृतायमानं this nectar-like word, nominal verb pres part. निशम्य उत्थित having heard it uttered. उत्थित having got up, past part. उत्त स्या । प्रस्रविणीं discharging milk through affection सा जननीं इव saw the cow before him like his own mother, and no lion !

/ 62 sl परीक्षित...thou hast been tried by me by an illusion set up. न चान्यः अपि not even Yama. प्रभु...is able to inflict a blow upon me कि उत्त अन्य हिंसरः what can other hurtful creatures do ? or much less other persons

/ 63 sl भक्त्या .by your devotion to your preceptor and your compassion for me I am pleased. वर दृणीष्व 9 conj. Imp prop.

- ततः समानीय स मानितार्थी
 हस्तौ स्वहस्तार्जितवीरशब्दः ।
 वंशस्य कर्तारमनन्तकीर्तिं,
 सुदक्षिणायां तनयं ययाचे ॥ ६४ ॥
 सन्तानकामाय तथेति कामं
 राज्ञे प्रतिश्रुत्य पयस्विनी सा ।
 दुग्ध्वा पयः पत्रपुटे मदीयं
 पुत्रोपभुङ्क्वेति तमादिदेश ॥ ६५ ॥
 वत्सस्य होमार्थविधेश्च श्रेयं
 गुरोरनुज्ञामधिगम्य मातः ।
 औधस्यमिच्छामि तवोपभोक्तुं
 षष्ठांशमूर्त्या इव रक्षितायाः ॥ ६६ ॥
 इत्थं क्षितिश्रेण वशिष्ठधेनु-
 विज्ञापिता प्रीततरा बभूव ।

ask a boon ह हकीमे वत्र । कामदुष्ठी *milking* i. e. *fulfilling desires*
 Panini 3 2 70 Vol. II p 339 S K प्रवर्षा *gracious*

64 *st* समानीय *having brought together*, governs रथौ । मानितार्थी
by whom petitioners are honoured (comp I 6) स्वहस्त *who by his*
own hands had earned the word or name of HERO अनन्त *of end*
less glory वंशस्य कर्तार *the propagator of his race*

65 *st* सन्तानकामाय *to him desirous of a son* तथेति *so be it*,
 प्रतिश्रुत्य *having promised* पत्रपुटे *in a leaf vessel* उपभुङ्क्ते *do you*
eat (drink) imp 2nd sing prop भुज भुङ्क्ते । आदिदेश perf आ
दिशर commanded

66 *st* काम *of the ordained ceremony of burnt offering*, शेष *the*
remains औधस्य *cow's milk* षष्ठांश *like the sixth part of the earth*
(the king's due) रक्षिताया *protected by me*

67 *st* विज्ञापिता *having been addressed*, प्रीततरा *still more*

- तदन्विता हैमवताच्च कुक्षे
 प्रत्याययावाश्रममश्रमेण ॥ ६७ ॥
 तस्याः प्रसन्नेन्दुमुखः प्रसादं
 गुरुर्हृपाणां गुरवे निवेद्य ।
 प्रहर्यचिह्नानुमितं प्रियायै
 शशंस वाचा पुनरुक्तयेव ॥ ६८ ॥
 स नन्दिनीस्तन्वमनिन्दितात्मा
 सदत्सलो वत्सहुतावशेषं ।
 पपौ वशिष्ठेन कृताभ्यनुज्ञः
 शुभ्रं यशामूर्तमिवातिवृष्यः ॥ ६९ ॥
 प्रातर्यथोक्तव्रतपारखान्ते
 प्रास्थानिकं स्वस्त्ययनं प्रयुज्य ।

pleased तदन्विता the cow *followed by him* past part *pass* चतु
 र । हैमवताच्च *from the Himalaya's case*, प्रत्यायया returned
 चपस्य without labour, easily

/ 68 st प्रसन्नेन्दुमुख whose face like the clear moon, *cupus*
facies lucco sereno similis erat, *Slender* गुर the master of
 kinga—*Dihpa* प्रसाद the grace of the cow निवेद्य *having related*
 प्रहर्य *etc etc could be inferred by signs of delight* पुनरुक्तया *etc* as
 if repeated agrees with वाचा The queen had already anticipated
 it from his cheerful countenance—the actual communication
 was like a repetition of the same

/ 69 st अनिन्दितात्मा of a blameless spirit सदत्सल fond of good
 men वत्स the remains of the calf's sucking and of the offering
 कृताभ्यनुज्ञ permitted by Vasishthina, यशामृत the milk being white
 like glory personified चिह्नानुमितं very thiraly

/ 70 st वराह after the repast in conclusion of the forehead ro
 प्रास्थानिकं for departure चस्त्ययनं auspicious ceremony चतुष्य *having*

तौ दम्पती स्वां प्रति राजधानीं
 प्रस्थापयामास वशी वशिष्ठः ॥ ७० ॥
 प्रदक्षिणीकृत्य हुतं हुताशः
 मनन्तरं भर्तुररुन्धतीं च ।
 धेनुं सवत्सां च नृपः प्रतस्ये
 सन्नङ्गलोदयतरप्रभावः ॥ ७१ ॥
 श्रोत्राभिरामध्वनिना रथेन
 स धर्मपत्नीसहितः सहिष्णुः ।
 यथावन्नुद्घातसुखेन मार्गं
 स्विनेव पूर्णेन मनोरथेन ॥ ७२ ॥
 तमाहितौत्सुक्यमदर्शनेन
 प्रजाः प्रजार्यव्रतकर्षिताङ्गं ।

performed. 7. conj युज, युजति, युज् । प्रस्थापयामास caused to depart, sent.

71. sl. प्रदक्षिणीकृत्य having gone round the sacrificial fire keeping it on the right. हुताशः the eater of the offering, fire. चश्चक्षति to eat. चक्करे ..having after going round the Moon, gone around Arundhati, and the cow with her calf too. प्रतस्ये departed, Perf. प्रप्ता prop form because of the preposition प्र, cf S Mugdha Panini, I. 3 12. vol. II p. 313 S. K. सन्नङ्गल...being of higher dignity by reason of the auspicious ceremonies.

72 sl श्रोत्राभिराम...by the ear of a sound pleasing to the ear. सहिष्णु patient, this word was seemingly added only for alliteration. पथे Perf. of या । चन्द्रानुस्येन pleasing from want of impediments such as rugged ground, qualifies रथेन ।

73. sl. श्वसित...producing anxiety for a sight by reason of being unseen so long. Stenzler renders it, qui absentia sua leulterium eorum excitaverat. pass part. वा दक्षति । प्रजार्ये..

नेत्रैः पपुस्तृप्तिमनामुबद्धि-

नवोदयं नायमिवौपधीनां ॥ ७३ ॥

पुरन्दरश्रीः पुरमुब्यताकं

प्रविश्य पौरैरभिनन्द्यमानः ।

भुजे भुजङ्गेन्द्रसमानसारे

भूयः स भूमेर्धुरमात्तसञ्ज ॥ ७४ ॥

अथ नयनसमुत्थं ज्योतिरवेरिव द्यौः

सुरसरिदिव तेजो वह्निघृतमैशं ।

नरपतिकुलभूत्यै गर्भमाधत्त राज्ञी

गुरुभिरभिनिविष्टं लोकपालानुभावैः ॥ ७५ ॥

whose body had been emaciated by the performance of the tow for getting a son पपु Perf pl अनामुबद्धि by eyes not getting satiety, pres part instr pl आप आपोति । आपधीना the lord of (phosphoric ?) herbs glittering at night : e the moon

74 st पुरन्दरश्री whose splendor was like Indra, Purandara from his destroying the puras or cities of the Asuras Panini-3 2 41 Vol II p 333 S K उब्यताक the city whose flag was waving अभिनन्द्यमान cheered by the citizens भुजङ्गेन्द्र . on his arm equal in strength to the lord of serpents भुरं acc sing burden of the world आपसञ्ज placed Perf अन्ज नृगति असाधीत अयति मत्त ।

75 st नयनसमुत्थं As the sky received the luminary produced from the eyes of Atri, : e the moon, so a legend in the Harivansa relates it सुरसरित As the river of the gods, the Ganges, received the energy of Siva comited by fire नरपति . so the queen became pregnant for the propagation of the king's race द्यौः means both heaven and the sky निष्टुभं pass part नि धिव हीयति ऐश of Isa, lordly, : e Siva's आपन्न Imperf prop धा । गुरुभि the queen's conception was endorsed with the great splendor of Lōkapālas or div ११ of the cardinal points Comu III 11. infra

द्वतीयः सर्गः ।

अथेस्पितं भर्तुरूपस्थितोदयं
सखीजनोद्दीक्षणकौमुदीमुखं ।
निदानमिद्वोकुकुलस्य सन्ततेः
सुदक्षिणा दौहृदक्ष्णं दधौ ॥ १ ॥
शरीरसादादसमग्रभूषणा
मुखेन सालक्ष्यत लोभ्रपाण्डुना ।
तनुप्रकाशेन विचेयतारका
प्रभातकल्पा शशिनेव शर्वरो ॥ २ ॥
तदाननं मृतसुरभि क्षितीश्वरो
रहस्युपाधाय न तृप्तिमाययौ ।

1. *st* भर्तु. of the husband. उपस्थितोदयं whose success was at hand. सखीः...in the eye of her companions, as it were, the rise of moonlight. निदानं...the first cause of the offspring of the race of Ikshvāku. The singular accusatives all qualify or refer to दौहृदक्ष्णं the sign of pregnancy.

2 *st* शरीरसादात् because of the emaciation of the body, अलक्ष्णं... not completely ornamented with jewels, लोभ्रपाण्डुना she appeared, लोभ्रपाण्डुना Lodhra-yellow, तनु...of feeble light qualifies प्रकाशः । विचेयत...in which the stars could be counted—s were few, प्रभात... nearly dawned. Both these adjectives qualify शर्वरो night

3 *st* तदाश्वत्थ her mouth. घृन्...earth-fragrant. Indian ^{scat} in that state are fond of eating burnt cakes of earth रद्विद्विषु
न चापरे did not get satiety. शरीर-श्वत्थ रद्विषु, रद्विषु

करीव सिक्तं पृपतैः पयोमुचां
 शुचिव्यपाये वनराजिपल्लवं ॥ ३ ॥
 दिवं मरुत्वान्निव मोक्ष्यते भुवं
 दिगन्तविश्रान्तरथो हि मत्सुतः ।
 अतोऽभिलाषे प्रथमं तथाविधे
 मनो बबन्धान्यरसान् विलंथ्य सा ॥ ४ ॥
 न मे ह्रिया शंसति किञ्चिदीप्सितं
 स्पृहावती वस्तुषु केषु मागधी ।
 इति स्म पृच्छत्यनुवेलमादृतः
 प्रियासखीरुत्तरकोशलेश्वरः ॥ ५ ॥
 उपेत्य सा दोहददुःखशीलतां
 यदेव ब्रवे तदपश्यदाहृतं ।

drops from the clouds. पयोमुचां dischargers of water, clouds.
शुचि...at the end of summer वन...the pond of the forest ranges

4. sl मरुत्वान्...as Indra enjoys heaven भोक्ष्यते no shall her
son enjoy the earth, 2 fut prop भुज भुक्ति, भुक्ते । दिगन्त...whose
car shall rest at the extremities of the cardinal points, i. e. who
will be emperor of the whole earth. अतोऽभिलाषे...therefore she
fixed her mind first on such a desire, appetite for cakes of earth.
बबन्, 9 conj from बन्, बभ्रानि बह । अन्यरसान्...giving up other
flavors

5 sl. ह्रिया The king's address to the queen's maids: through
shame. Instr sing ह्री । स्पृहावती what things is she desirous
of? इक्षति asked, पच. इक्षति, अप्राचीन, पप्रच, प्रक्षति, इह । The
present tense obtains the force of the past when connected with
the particle. ए. । अचनेर्- every, movement...constantly, निप्र, the
companions of his beloved queen उत्तर. the lord of North Kosala

6 sl. उपेत्य having fallen into, indecl part उप र । दोहद. the

नदीमिवान्तःसलिलां सरस्वतीं

नृपः ससत्वां महिषीममन्यत ॥ ९ ॥

प्रियानुरागस्य मनःसमुन्नते-

भुजार्जितानां च दिगन्तसन्पदां ।

यथाक्रमं पुंसवनादिकाः क्रियाः

धृतेय धीरः सदृशीर्व्यधत्त सः ॥ १० ॥

सुरेन्द्रमाचाश्रितगर्भगौरयात्

प्रयत्नमुक्तासनया गृह्यागतः ।

तयोपचाराञ्जलिस्त्रिदशस्तया

ननन्द पारिष्ववनेत्रया नृपः ॥ ११ ॥

fire lurking within. अन्तःसलिलां like the river Saraswati with water within her bed, under ground मममं pregnant अमन्यत considered, impl prop 4 conj मम मन्यते अरुण भेदे मतः ।

10 *at* प्रियानुरागस्य equal to his love for his wife, मनःसमुन्नते equal to the greatness of his mind, भुजार्जितानां, and to the wealth acquired by his arms to the extremities of the quarters धृतेय also to his delight at the prospect of having a son पुंसो जे परिष्वतीति मल्लोपस्य च Mallinatha. All these nouns in the positive are governed by महिषी which refers to त्रिषु । पुंसवनादिकाः the ceremonies proper on pregnancy for the birth of a son. अथन he solemnised

11. *st.* सुरेन्द्र .by the weight of the uterine containing portions of divine rulers Menu says, अष्टमिषु सुरेन्द्राणां भागानिर्भेदेभ्यो यथा । A king is composed of eight portions of sarendras or ruling gods —which Mallinatha interprets *ichapulanam* प्रयत्न .getting up from her seat with difficulty, agrees with तया । गृह्यागत having come home, agrees with तया अथवात् .the pains fatigued by joining in acts of adoration, manus tegro jungentem, Stenzler, पारिष्वव... with eyes unsteady

कुमारभृत्याकुशलैरनुष्ठिते
 भिषग्विरासैरथ गर्भभर्मणि ।
 पतिः प्रतीतः प्रसवान्मुखीं विप्रथां
 ददर्श काले दिवमश्रितामिव ॥ १२ ॥
 ग्रहैस्ततः पञ्चभिरुच्चसंश्रयै-
 रसूयंगैः स्रुचितभाग्यसम्पदं ।
 अहृतं पुत्रं समये शचीसमा
 त्रिसाधना शक्तिरिवार्यमद्वयं ॥ १३ ॥
 दिशः प्रसेदुर्मरुतो ववुः सुखाः
 प्रदक्षिणार्चिर्हविरग्निराददे ।
 बभूवुः सर्वं शुभशंसि तत्क्षणं
 भवो हि लोकाभ्युदयाय तादृशां ॥ १४ ॥

12. st. कुमार.. by physicians expert in the treatment of infants. अनुष्ठिते having been carefully attended to, too part absolute agrees with गर्भभर्मणि the sustenance of the foetus विप्रिथं अ. ३. by skilled physicians प्रतीतः pleased. प्रसव... about to be delivered दिग्... like the shy beclouded.

13. st. The queen equal to Sachi the wife of Indra gave birth at the proper time to a son whose prosperous fortune was indicated by five planets shining high in the sky, which did not go down, with the sun—like the power of three-fold instrumentality (i. e. resulting from three causes, authority, energy and counsel) producing undecaying felicity. अहृतं impf. prop. अश्रुते इति अमरिणो अश्रुते इति ।

14. st. दिश fem. pl. the quarters, i. e. all regions, परी प्रसेदुः became clear or fair. अथु the winds blew pleasant परी अमरिणो प्रदक्षिणार्चि... the fire with the fumes on the right re-appears अमरिणो everything presaging good, neut. refers to गर्भः the birth. भवो... for the welfare of the world. तादृशां gen pl. of सु-

अरिष्टशय्यां परितो विसारिणा
 सुजम्बेनस्तस्य निजेन तेजसा ।
 निशीथदीपाः सहसा हतत्विषो
 वमूवुराखेख्यसमर्पिता इव ॥ १५ ॥
 जनाय शुद्धान्तिचराय शंसते
 कुमारजन्मान्दतसम्मिताक्षरं ।
 अद्देयमासीत् चयमेव भूपतेः
 शशिप्रभं ह्रस्वमुमे च चामरे ॥ १६ ॥
 निर्वातपद्मस्तिमितेन चक्षुषा
 नृपस्य कान्तं पिवतः सुताननं ।

persons—like kings of the Raghu race Compare these ideas with Kumara Sambhava, I 23

15 of अरिष्टशय्या परितः around the bed of the natal room विसारिणा by his splendour spreading निशीथदीपाः the midnight lamps हतत्विष suddenly deprived of their light चामरा became as if transferred to a painting

16 of शुद्धान्तिचराय to the person having access to the seraglio शंसते pres part dat sing announcing, कुमारजन्म the prince's birth अद्देयम् the nectar like syllable अद्देय not to be given away—not to be parted with अश्विप्रभं the umbrella bright as the moon There were only three things which the king could not present to the person who brought him intelligence of his son's birth from the seraglio—his umbrella and his two chowries which were the peculiar insignia of royalty The word शुद्धान्ति for seraglio shows a curious community of ideas between Assaice, for the Arabic word *سرا* popular among all Mahomedans also radically means sacred or pure

17 of निर्वृत by an eye still like the lot is when there is no wind शिवतः drinking with the eye i e observing intently सुताननं his son's face चामरे पूरु like the flood of the great sea on seeing the moon, falld as his son—meaning the spring tides

महोदधेः पूर इवेन्दुदर्शनात्

गुरुः प्रहर्षः प्रबभूव नात्मनि ॥ १७ ॥

स जातकर्मण्यखिले तपस्विना

तपोवनादेत्य पुरोधसा कृते ।

दिलीपहनुर्मणिराकरोद्भवः

प्रयुक्तसंस्कार इवाधिकं बभौ ॥ १८ ॥

सुखश्रवा मङ्गलतुर्यनिस्वनाः

प्रमोदन्त्यैः सह वारयोपितां ।

न केवलं सद्मनि मागधीपतेः

पथि व्यजृम्भन्त दिवोकसामपि ॥ १९ ॥

न संयतस्तस्य बभूव रक्षितु-

र्विसर्जयेद्यं सुतृजन्महर्षितः ।

at the full and new moons प्रबभूव नात्मनि the king's excessive delight could not be kept within himself : & overflowed like the spring tides

18 st जातकर्मणि natal ceremony, loc sing absolute with कृते । इत्य having come पुरोधसा instr sing priest मणिः a diamond—a precious stone आकर . . produced in a mine प्रयुक्त whose refinement has been gone through On the performance of the natal ceremony the son of Dilīpa shone more than before like a diamond after refinement

19 st सुश्रवा pleasing to the ear मङ्गल . . the sound of the auspicious musical instruments प्रमोदन्त्यै सह with joyous dances वार . . of courtezans सद्मनि loc sing in the house of the husband of the princess of Magadha व्यजृम्भन्त appeared दिवोकसाम् in the way of the gods, & c the sky

20 st संयतः bound, a prisoner विमर्शयेद्यं whom he might release अर्थाभिधानात् from the bond which went under the name of debt The king had no prisoner in his kingdom (so successful was his government in preventing crimes) whom he might

षट्शान्निधानात्स्वयमेव केवलं
 तदा पितृणां मुमुचे स बन्धनात् ॥ २० ॥
 श्रुतस्य यायादयुमन्तमभक-
 स्तथा परेषां युधि चेति पार्थिवः ।
 श्रवेश्य धातोर्गमनार्थमर्थवित्
 चकार नाम्ना रघुमात्मसम्भवं ॥ २१ ॥
 पितुः प्रयत्नात्स समग्रसम्यदः
 शुभैः शरीरावयवैर्दिने दिने ।
 पुषोप दृष्टिं हरिदश्वदीधिते-
 रनुप्रवेशादिव बालचन्द्रमाः ॥ २२ ॥
 उमाव्याक्री शरजन्मना यथा
 यथा जयन्तेन शचीपुरन्दरी ।

release on the joyful event of his son's birth; he only released himself from the bond of a debt to his forefathers

✓ 21 a) चक्रेव that this child may reach the end of the Veda, and of the enemy in war चरेत् the king considering the radical meaning of the verb to go made his son, "Raghu" by name, himself being learned in the meaning of verbs. An Unadi sūtra derives raghu from the verb langhu to pass over, and another sūtra allows the change of l into r. लङ्ङिभ्योर्देशोपचयः ऋषिः । बालमन्मथमसुखीनां वा भा रजसापयते । एषु । If Raghu be identical with langhu, it is a modest name rather than one of high pretensions. It is however expressive of agility

✓ 22 a) श्रुतस्यस्य ह्येवैव्यदः having all wealth शरीरावयवैः with the body and the limbs सुषु च हरिदश्वदीधितेः चन्द्रमाः the infant or new moon on the entrance of the sun's rays This shows that in the days of Kalidasa the Hindus understood that the moon was opaque and had no light of her own.

✓ 23 a) यथा . As Usha or U.S. whose sign was a bull यथा...

तथा नृपः सा च सुतेन मागधी
 ननन्दतुस्तत्सदृशेन तत्समौ ॥ २३ ॥
 रथाङ्गनाम्नोरिव भाववन्धनं .
 बभूव यत्प्रेम परस्पराश्रयं । *
 विभक्तमप्येकसुतेन तत्तयोः
 परस्परस्योपरि पर्यञ्चीयत ॥ २४ ॥
 उवाच धात्र्या प्रथमोदितं वक्षे *
 यथौ तदीयामवलम्ब्य चांगुलिं ।
 अभूच नम्रः प्रणिपातशिष्टया
 पितुर्मुदं तेन ततान सोऽर्भकः ॥ २५ ॥
 तमङ्गमारोप्य शरीरयोगजैः
 सुखैर्निपिञ्चन्तुमिवामृतं त्वचि ।

with Kartikeya, born among the reeds, as Sicks and Indra with Jayanta, so the king and the Magadha princess ननन्दतु were delighted with their son ननन्दतु equal to them Kartikeya and Jayanta, ननन्दतु themselves being equal to them, : e Uma &c'

24 *at* एष .like a pair of birds by name part of a car (wheel) : e chakrabāk, चाक्र बौन्धुनं in love, the male and female chakrabaks are supposed to be extremely attached to each other परस्परे..the love existing in each other विभक्तं though divided, shared by one and the same son भज भजति । पर्यञ्चीयत redound by, increased रूपं पास पर्यञ्चि ।

25 *at* प्रथमोदितं he spoke the initial uttered words of the nurse वद वदति वदतीति उवाच उदित । अपलम्ब्य walked, rests of on e e holding her finger प्रणिपात .Lowed, on being instructed to make obeisance रुदं joy वलम्ब्य extend लज नमोति । वदं ननु

26 *at* आराप्य indool part causal कृत् वच । उचित यामजे with pleasures प्रोदित by contact with the body निपिञ्चन्तुमिव, as it were, nectar in the skin निपि निपिचति, चनिचन्तुमिव । उचित . having the e, et contracted at the corners, oculos in angul.

उपान्तसम्मीलितलोचनो नृप-
 खिरात्सुतस्पर्शरसज्ञतां ययौ ॥ २६ ॥
 अमंस्त चानेन, परार्द्धजन्मना
 स्थितेरभेत्ता स्थितिमन्तमन्वयं ।
 स्वमूर्तिभेदेन गुणाग्रवर्तिना
 पतिः प्रजानामिव सर्गमात्मनः ॥ २७ ॥
 स दृत्तचूडश्चलकाकपद्मकै-
 रमात्यपुत्रैः सद्योभिरन्वितः ।
 स्त्रियेर्यथावद्गृहणेन वाङ्मयं
 नदीमुखेनेव समुद्रमाविशत् ॥ २८ ॥
 अघोपनीतं विधिवद्विपश्चितो
 विनिन्युरेनं गुरयो गुरुप्रियं ।

100mproms, Stenler एन .he obtained a taste for the touch of a
 son : e experienced the pleasure of doing so
 27 st अमस्त he considered Aor from मन् । परार्द्ध .by means
 of this noble born prince स्थिते gen sing अभेत्ता not cutting
 asunder the limits of prerogative or duty, lines hand transgredi-
 ens, Stenler act part of भिद् भित्ति विद् । स्थितिमन्तमन्वयं his care,
 preserved, governed by अमन् । स्वमूर्तिभेदेन as by a modification of
 his forms : e in the form of Vishnu, गुणाग्र .consisting of the
 first or leading quality, सत्त्वा मते like as the lord of all
 creatures considered his own creation to be preserved
 28 st च दृत्त having gone through the ceremony of the chudā
 पद्म .having their locks flowing, refers to रमात्यपुत्रे by ministers'
 sons of the same age, अन्वित being followed or accompanied, past
 part अन् र । स्त्रिये of letters By the proper understanding of
 the .Alphabet; देव-दत्तस्य .to the mouth .of, ever; देव-दत्तस्य
 the ocean of words विद् विदति अविद्यत विवेक विद् ।
 29. st अघोपनीतं being uncted with the sacred cord विपश्चित

अबन्ध्ययत्नाश्च बभूवुरत्र ते
 क्रिया हि वस्तूपहिता प्रसीदति ॥ २९ ॥
 धियः समग्रैः स गुणैरुदारधीः,
 क्रमाच्चतस्रश्चतुरर्णवोपमाः ।
 ततार विद्याः पवनातिपातिभि-
 दिंशो हरिर्द्विर्हरितामिवेश्वरः ॥ ३० ॥
 त्वचं स मेध्यां परिधाय रौरवी-
 मशिञ्जतास्त्रं पितुरेव मन्त्रवत् ।
 न केवलं तद्गुरुरेकपार्थिवः
 क्षितावभूदेकधनुर्धरोऽपि सः ॥ ३१ ॥
 महोद्यतां वत्सतरः स्पृशन्निव
 द्विपेन्द्रभावं कलभः श्रयन्निव ।

nom pl learned teachers विद्विष्यु *educated* अबन्ध्य, they be-
 came successful in their labors क्रिया वस्तूपहिता instruction
 imparted to the proper subject उद्योदति succeeds, मह अमदत ममाद
 धेदतु मम ।

30 st विष Gen sing of the mind एष्ये by means of all the
 qualities, he passed over the four sciences which were like so
 many oceans विद्याः पवनातिपातिभिः सतार । पवनातिपातिभिः
 अस्तरिभ्योऽस्तरिभिः as by his peculiar bay horses the
 sun (the lord of those horses) gets through the four quarters
 चाश्वीविही वही वारोः दग्धनेतिष माद्यतो वता विद्यापतमत् ।

31 st. पशुचापः having put on the holy deer skin he learnt from
 his father himself मन्त्रवत् the weapons charged with mantras
 एवपार्थिवः the emperor, his father was not only sole emperor but
 also the one teacher of the world : e as great a general as a
 king

32 st. As a calf ran along मन्त्रवत् the state of a great bull, मन्त्रवत्

रघुः क्रमाद्यौवनभिन्नशैशवः

पुषोप गाम्भीर्यमनोहरं वपुः ॥ ३२ ॥

अथास्य गोदानविधेरनन्तरं

विवाहदीक्षां निरवर्तयद्गुरुः ।

नरेन्द्रकन्यास्तमवाप्य सत्यतिं

तमोनुदं दक्षसुता द्रवायभुः ॥ ३३ ॥

युवा युगव्यायतवाहुरंसलः

कपाटवक्षाः परिणहकन्धरः ।

वपुःप्रकर्षादजयद्गुरुं रघु-

स्तथापि नीचैर्विनयादहश्यत ॥ ३४ ॥

as a young elephant getting to the state of a great elephant, रघुः...*Having by means of youth got through boyhood गाम्भीर्यं...he maintained a body fascinating from his gravity, पुषोप best of पुत्र पुत्रानि वपुः वपुः or पुत्रानि वपुः वपुः &c.*

/ 33 st. गोदान...*after the ceremony of tonsure. गोदानं नाम गार्हपत्योपासनादिषु यज्ञेषु कर्तव्यं गोमांसान्ते अर्पिते Mallandha, विवाहदीक्षा sacrament of matrimony निरवर्तयन् caused to be performed विवृतं and निरवृतं must not be confounded, having opposite meanings. युवा superior, father. नरेन्द्रकन्या princesses. अवाप्य having got in him, a good husband. कपाटवक्षा Perf. अवापति । दक्षसुता. like the daughters of Dakṣa, the lunar asterisms, having got तमोनुदं the destroyer of darkness, the moon, वपुः वपुः वपुः ।*

/ 34 st. वपुः...*with arms as long as a pole, अजयत् strong shouldered, powerful. अवाप्य...with a chest broad as a gate, परिणह कन्धर large necked वपुः, वपुः वपुः by reason of the excellence of his body अजयत् entailed his father विवृतानि अर्पितानि निवाप्य अर्पितानि विवृतानि अर्पितानि still by reason of his humanity he looked small.*

ततः प्रजानां चिरमात्मना धृतां
 नितान्तगुर्वी' लघयिष्यता धुरं ।
 निसर्गसंस्कारविनीत इत्यसौ
 नृपेण चक्रे युवराजशब्दभाक् ॥ ३५ ॥
 नरेन्द्रमूलायतनादनन्तरं
 तदास्पदं श्रीर्युवराजसंज्ञितं ।
 अगच्छदंशेन गुणाभिलाषिणो
 नवावतारं कमलादिबोत्पलं ॥ ३६ ॥
 विभावसुः सारथिनेव वायुना
 घनव्यपायेन गभस्तिमानिव ।
 बभूव तेनातितरां सुदुःसहः
 कटप्रभेदेन करीव पार्थिवः ॥ ३७ ॥

35 st. लघयिष्यता fut part instr sing about to lighten, with a view to lighten the very heavy burden, long sustained by himself, of governing his subjects; agrees with अरेव । निसर्गं.. naturally and by education humble, refers to Raghu चक्रे . was made the holder of the title of young king, was made associate king

36 st. नरेन्द्र from the king, her original seat श्री the goddess of Fortune दुन went by a portion into the seat called the young king गुणाभिलाषिणी desirous of virtues नवावतारं as from the original lotus to the fresh grown flower

37 st. विभावसुः as fire by its character the wind, घन .as on the dispersion of clouds, अश्विमान the sun, बभूव agrees with पार्थिवः so the king became by means of the associate king, his son, the more insuperable, कटप्रभेदेन like an elephant by the opening of his temples when the temporal juice exudes and he becomes

नियुज्य तं होमतुरङ्गरक्षणे
 धनुर्धरं राजसुतैरनुद्रुतं ।
 अपूर्णमेकेन शतक्रतूपमः
 शतं क्रतूनामपविघ्नमाप सः ॥ ३८ ॥
 नतः परं तेन मखाय यज्वना
 तुरङ्गमुत्सृष्टमनर्गलं पुनः ।
 धनुर्धतामग्रत एव रक्षिणां
 जहार शक्रः किल गूढविग्रहः ॥ ३९ ॥ ॥
 विपादलुप्तप्रतिपत्तिं विस्मितं
 कुमारसैन्यं सपदि स्थितं च तत् ।
 वशिष्ठधेनुय यदृच्छयागता
 श्रुतप्रभावा दृष्टोऽथ नन्दिनी ॥ ४० ॥

/ 38 st विदुष्य having appointed him, राज to the protection of
 the sacrificial horse, अनुद्रुत followed by other princes मुद्रयति
 अनुद्रुतनुद्रुतः । मखकतु of whom the hunted sacrificer, Indra,
 was an exemplar अपविघ्न unimpeded he got through a hundred sa-
 crifices less by one

/ 39 st यज्वना instr sing by him the sacrificer उत्सृष्ट यज्वने
 the horse let loose without obstruction for the remaining sacrifice
 The ritual required that the horse to be sacrificed should be let
 loose for a time, but guarded धनुर्धरतः even in front of the
 guard armed with bows गूढ Indra whose body was concealed
 invisibly took away the animal किल so the legend has it

/ 40 st विपाद the army of princes deprived by grief of any
 sense of action, not knowing what to do, स्थितं विस्मितं remained
 astounded at the loss of the horse यदृच्छया the cow of Vasishtha
 came of her own accord दुर्लभाया whose power had been heard of
 by them दृष्टं pass was instantly seen

तदङ्गनिस्यन्दजलेन स्नाचने

प्रमृज्य पुण्येन पुरस्कृतः सतां ।

अतीन्द्रियेष्वप्युपपन्नदर्शनेन ।

बभूव भावेषु दिलीपनन्दनः ॥ ४१ ॥

स पूर्वतः पर्यतपक्षशातनं

ददर्श देवं नरदेवसम्भवः ।

पुनः पुनः सूतनिपिड्वापलं

हरन्तमश्वं रथरश्मिसंयतं ॥ ४२ ॥

शतैस्तमक्षामनिमेषवृत्तिभि-

र्हारिं विदित्वा हरिभिश्च वाजिभिः ।

अवोचद्देवं गगनस्पृशा रघुः

स्वरेण धीरेण निवर्तयन्निव ॥ ४३ ॥

41 *st* तदङ्ग.. by the holy water which issued from her body—
स्नाचन प्रमृज्य having purified his two eyes रज माटे सूट भाजनि
समाप्तं पट । अतीन्द्रियेषु became even in respect of things beyond
the cognizance of the senses, agrees with भावेषु । उपपन्नदर्शन endowed
with the power of sight

42 *st* पूर्वत in the east, नरदेवपक्षव Raghun sprung from the
god of men (the Ling) saw पूर्वत the cutter of the mountains'
wings, Indra चरन् taking away the horse हस्त whose resisten-
cess was continually checked by the charioteer. रथ bound by
the reins of the chariot

43 *st* अक्षान् gen pl अक्षि । अक्षिभ्यश्च वृत्तिभिः having by the
winkling of his hundreds of eyes recognized him to be Hanu
Indra, हरिभिश्च and by his bay horses श्वोचसु पर्य वच । गगनस्पृशा
by a voice which touched or filled the sky धीरेण deep qualities
। निवर्तयन् dissuading

- मखांशभाजां प्रथमो मनीषिभि-
 स्वमेय देवेन्द्र सदा निगद्यसे ।
 अजस्रदीक्षाप्रयत्नस्य महुरोः
 क्रियाविघाताय कथं प्रवर्तसे ॥ ४४ ॥
 त्रिलोकनाथेन सदा मखद्विप-
 स्वया नियम्या ननु दिव्यचक्षुषा ।
 स चेत्स्वयं कर्मसु धर्मचारिणां
 त्वमन्तरायो भवसि च्युतो विधिः ॥ ४५ ॥
 तदङ्गमग्रं मघवन्महाक्रतो-
 रमुं तुरङ्गं प्रतिमोक्तुमर्हसि ।
 पथः शुचेदर्शयितार ईश्वरा
 मस्मीमसामाद्दत्ते न पद्धतिं ॥ ४६ ॥

44 *st* मखांशभाजां of those who hold shares in sacrifices, gods देवेन्द्र voc निगद्यसे thou art called the first अजस्र of my father who is purified by continual ceremonies क्रिया for the interruption of his ceremony, how canst thou make thyself busy ?

45 *st* त्रिलोक by thee the lord of the three worlds मखद्विप obstructors of sacrifices नियम्या are always to be restrained दिव्य-चक्षुषा having heavenly eyes अन्तराय if thou thou thyself become an obstructor of the deeds of the righteous, च्युतो विधि then rites are done for ' *च्युते* ।

46 *st* प्रतिमोक्तुं thou oughtest to give up this horse, the chief member of the great sacrifice इश्वरितार the Ishwars or great persons who are maintainers of the ways of the Veda do not take to a मस्मीमसा पद्धति cile way आद्दत्ते 3rd pl prop दा ।

इति प्रगल्भं रघुणा समीरितं
 वचा निशम्याधिपतिर्दिवीकसां ।
 निवर्तयामास रथं सविस्मयः*
 प्रचक्रमे च प्रतिवक्तुमुत्तरं ॥ ४७ ॥
 यदात्थ राजन्यकुमार तत्तथा
 यशस्तु रथ्यं परतो यशोधनैः ।
 जगत्प्रकाशं तद्ग्रेषमिज्यया
 भवद्गुरुलंघयितुं ममोद्यतः ॥ ४८ ॥
 हरिर्यथैकः पुरुषोत्तमः स्मृतो
 महेश्वरस्यम्बक एव नापरः ।
 तथा विदुमो मुनयः शतक्रतुं
 द्वितीयगामी न हि शब्द एष नः ॥ ४९ ॥

47 st प्रगल्भं this bold speech समीरितं uttered by Raghu अधिपति the lord of the gods having heard निवर्तयामास stopped & सविस्मय astonished प्रतिवक्तुं to return an answer.

48 st वच what thou sayest ३ sing (optionally) of भूवाच वाचतु वाक् वाच । राजन्यकुमार voc तस तथा that is true परत from an enemy यशोधनैः by those to whom glory isacealth जगत्प्रकाश the world known भवद्गुरु the whole of my glory चयत your father, like an enemy, is engaged in obscuring रथ्य by his sacrifice

49 st पुरुषोत्तम As Hari is alone celebrated as purus'ottama or supreme person, महेश्वर अम्बकः as the three eyed Siva and no other is called great lord, विदुः pres 3rd pl विद्, so the Munis know me to be Satakratu or the hundred sacrificer द्वितीयगामी these our several titles are not to pass to a second

अतोऽयमश्वः कपिलानुकारिणा

पितुस्त्वदीयस्य मयापहारितः ।

अलं प्रयत्नेन तवात्र मा निधाः

पदं पदव्यां सगरस्य सन्ततेः ॥ ५० ॥

ततः प्रहस्यापभयः पुरन्दरं

पुनर्बभाषे तुरगस्य रक्षिता ।

सृष्ट्वाण शस्त्रं यदि सर्ग एव ते

न खल्वनिर्जित्य रघुं कृतो भवान् ॥ ५१ ॥

स एवमुक्त्वा सघवन्तमुन्मुखः

करिष्यमाणः सशरं शरासनं ।

अतिष्ठदालीढविशेषशोभिना

वपुःप्रकर्षेण विडम्बितेश्वरः ॥ ५२ ॥

रघोरवष्टम्भमयेन पचिष्ठा

हृदि क्षतो गोत्रभिदप्यमर्षणः ।

/ 50 st कपिल following Kapi's लदीयस्य of thy father अप-

हारित has been stolen by me अलं प्रयत्न useless is thy labour मा

निधा set not thy foot in the way of the offspring of Sagara

/ 51 st अपभय fearless रक्षिता the protector of the horse सृष्ट्वाण

'map 2nd sing सर्गं if this be thy determination अर्जित्य not

having overcome कृतो you shall not be successful

/ 52 st उन्मुख looking up करिष्यमाण abo it to make, fut part

prop ल क्षतां अक्षीर्ण क्षकार। सशर fitted with arrow

शरासन bow चाकीट in the peculiar beautiful attitude of alidha

with the right leg advanced and the left foot retired विडम्बित

श्व following Siva in the excellence of his body

/ 53 st अष्टम्भमय by Raghu a golden or pillar like अर्षित arrow

गोत्रभित क्षि over the cutter of mountains, Indra, being wounded

in the heart अमर्ष became impatient angry एव मर्षति or मर्षति

रघुः शशाङ्कार्धमुखेन पचिणा
 शरासनज्यामलुनाद्विडौजसः ॥ ५८ ॥
 स चापमुत्सृज्य विवृद्धमत्सरः .
 प्रणाशनाय प्रबलस्य विद्विपः ।
 महीध्रपक्षव्यपरोपखोचितं
 स्फुरत्प्रभामण्डलमस्त्रमाददे ॥ ६० ॥
 रघुर्भृशं वक्षसि तेन ताडितः
 पपात भूमौ सह सैनिकाशुभिः ।
 निमेषमाचादवधूय तद्यथां
 सहेतियतः सैनिकहर्षनिस्वनैः ॥ ६१ ॥
 तथापि शस्त्रव्यवहारनिष्ठुरे
 विपक्षभावे चिरमस्य तस्युपः ।

from विवृद्धेनेति । प्रबलं hold in his hand पचि...marked by yellow
 sandal wood paste पचिणा by an arrow शशाङ्ग . whose blade was like
 a crescent प्रबलस्य ..sounding deep like the churned ocean, qualifies
 the bow-string that was cut asunder.

60. st. चापमुत्सृज्य having given up the bow, विवृद्ध .become of
 increased hostility to Raghu, प्रणाशनाय...for the destruction of his
 powerful foe आददे took a weapon पर्यन्तं shining by a
 circle of lustre महीध्र .and tried in the plucking of the wings of
 mountains, & c the thunder-bolt

61 st ताडितं Raghu severely wounded in the chest fell on the
 ground सैनिकाशुभिः accompanied by the tears of his troops निमेष-
 माणात् in a moment अवधूय having shaken off its pain, उधुर्भृशं
 सैनिकहर्षे he rose up with the joyous shouts of his troops

62 st . क्रूर...cruel or fierce in the use of weapons विपक्ष . in
 the state of hostility. तस्युपः of him standing or persevering long,
 part. gen sing man of आ तद्विपक्षं तस्युपे । सीदेतिपक्षेन by

- तुतोप वीर्यातिशयेन एषहा
 पदं हि सर्वेषु गुणैर्निधीयते ॥ ६२ ॥
 अस्त्रमद्रिषुषि सारयत्तया
 न मे त्वदन्धेन विमोहमायुधं ।
 अरोहि मां प्रीतमृते तुरङ्गमात्
 किमिच्छामीति स्फुटमाह यास्यः ॥ ६३ ॥
 ततो निषङ्गाद्समप्रमुहृतं
 सुवर्णपुंखद्युतिरश्रिताद्गुलिं ।
 मरेन्द्रदानुः प्रतिमंहरन्निपुं
 प्रियं पदः प्रत्यवदत्सुरेश्वरं ॥ ६४ ॥
 अमोघ्यमर्शं यदि मन्वसे प्रभो
 ततः समाप्ते विधिनिष कर्मणि ।
 अशरदीक्षाप्रयतः स महुरुः
 कर्तारश्रेष्ठेण फलेन युज्यतां ॥ ६५ ॥

प्रजार्यसाधने तौ हि पर्यायोद्यतकार्मुकौ ॥ १६ ॥

पुण्डरीकातपत्रस्तं विकसत्काशचामरः ।

ऋतुर्विडम्बयामास न पुन प्राप तच्छ्रियम् ॥ १७ ॥

प्रसादसुमुखे तस्मिन् चन्द्रे च विशदप्रभे ।

तदा चक्षुःशान्तां प्रीतिरासीत् समरसा दयोः ॥ १८ ॥

हंसश्रेणीषु तारासु कुमुदतप्तु च वारिषु ।

विभूतयस्तदीयानां पर्यस्ता यज्ञसामिव ॥ १९ ॥

इक्षुच्छायानिपादिन्यस्तस्य गोष्पुर्गुणोदयम् ।

conquering bow प्रजा in providing for the welfare of their subjects पशाय .
these two take up their respective bows alternately चक्रवार परत ह हरति
अशार्पणं अशार हत । दधौ परत चा दधानि धमे अधान अधित दधौ दधे धास्यति
व्रतं धते दित ।

1 and 191 ऋतु the season autumn पुण्डरीक whose umbrella was the lotus
261 with its chourry of Kus grass flowering विडम्बयामास imitated
sere ह्य but did not get his splendor

181 प्रसादसुमुखे in his with a gracious good face विशदप्रभे and
in the moon with clear rays प्रीति the love, or regard of observant
persons समरसा was equally flouret, equally intense amor aequo fer
vidus, Sten. ler

101 हस in rows of sicans कुमुदतप्तु in water full of humuds
विभूतयस्तदीयानां the splendore of their glory पर्यस्ता were dispersed

201 शालिनीषु the female keepers of corn रघु sitting in the
shade of sugar-cane plants जग्गु sang his glory तुष्पोदय sprung from his
virtues शकुमार the description of which commenced from his boyhood
मै मापति अमापीत जगौ मापति प्रीत ।

211 प्रसाद became clear अश water उदयान from the rise
कुशपोने of Agastya (Canopus) born in a jar रघो at the rise of Raghū.
अभिभव apprehends of discernature. युष्मते the enemy ७ मुख । गीतल सद्

आकुमारकयोद्घातं शालिगोष्यो जगुर्यशः ॥ २० ॥
 प्रससादोदयादन्ना कुमयोनेर्महौजसः ।
 रघोरभिभवाशङ्कि चुक्षुभे विपता मनः ॥ २१ ॥
 मदोदयाः ककुद्गन्तः सरितां कूलमुद्रुजाः ।
 लीलाखेनमनुमप्रापुर्महोचास्तस्य विक्रमम् ॥ २२ ॥
 प्रसवैः सप्तपर्णानां मदगन्धिभिराहता ।
 अमृत्ययेव तन्नागाः सप्तधैव प्रसुस्रुवुः ॥ २३ ॥
 सरितः कुर्वतो गांधाः पथश्चाग्यानकर्द्दमान् ।
 यात्रायै चोदयामास तं शक्तेः प्रथमं शरत् ॥ २४ ॥
 तस्मै सम्यक् ऊतो वज्रिर्वाजिनोराजनाविधौ ।

मीदति अमृतं सन्त्यति स्रग् । एव सोमते सुम्यति or सुध्याति अचोभिष्ट-
 अचोभिष्ट सोमिष्यति or सोमिष्यते सुम् ।

20st मदोदया *ragas* with fury ककुद्गन्त *lulls* with large *lulls*
 कूलमुद्रुजा *dipping up the shores of rivers* वज्र वज्रति अरौक्षीत वरोज रोक्षति
 वद्म । महोचा *great bulls* अनुप्रापु *untitled* विक्रम *his vigor* लीलाखेन *playful*
fully sportive आप आप्नोति आप्तव आप आपस्यति आप्त ।

21st प्रसवै *by flowers* सप्त *of the saptaparna trees* मदगन्धिभि
odoriferous like the elephantine juice अहता *having been a rock*, मद्रा
his elephants अनुपया *as if from jealousy* सप्तधैव *even seven times* प्रसुस्रु-
discharged juices सु सुवति अस्तुस्रुत सुनाय बोध्यति सुत ।

24st सरित *acc 1* गांधा *qualifies the preceding* The autaten
making rivers fordable अग्यानकर्द्दमान् *and the rials mud-dried* उरौ उदापते
 अग्यान शक्ते उदापते शक्ते वा शक्ति वा शक्ति । चोदयामास *impelled him*
to a march शक्तेः प्रथमं *prior to his own interpreting notes*, or *let*
his forces were ready, "antiquarian vices ejus paratae essent." *Stender*

25st तस्मै सम्यक् *The fire that had been perfectly offered* अरौ

प्रदक्षिणाचिर्व्याजेन हस्तेनैव जयं ददौ ॥ २५ ॥

स गुप्तमूलप्रत्यन्तः शुद्धपाष्पिरयाञ्चितः ।

पङ्क्तिर्धं बलमादाय प्रतस्थे दिग्जिगीषया ॥ २६ ॥

अवाकिरन् वयोवृद्धास्त्रं लाजैः पौरयोषितः ।

पृषतैर्मन्दरोद्भूतैः चीरोर्मय इवाच्युतम् ॥ २७ ॥

स ययौ प्रथमं प्राचीं तुल्यः प्राचीनवर्षिषा ।

अक्षिताननिलोद्भूतैस्तर्जयन्निव केतुभिः ॥ २८ ॥

रजोभिः स्यन्दनोद्भूतैर्गजैश्च घनसन्निभैः ।

भुवस्तलमिव व्योम कुर्वन् व्योमेव भूतलम् ॥ २९ ॥

slung to the side of the horse ARATI प्रदक्षिणाचिर्व्याजेन under color of wearing its flame to the right हस्तेनैव granted him victory as if by its hand

26st गुप्तमूलप्रत्यन्त whose capital and strongholds on the extremities were protected by garrisons शुद्धपाष्पि whose rear was all right अयाञ्चित followed by good luck प्रतस्थे marched out Proper form of स्था because preceded by प्र । तिष्ठति अस्थान मध्ये स्थासति स्थित । दिग्जिगीषया with he desire of conquering the quarters of the world.

27st अवाकिरन् sprinkled him लाजै with fried grain (Bengals (थाई) पौरयोषित the elderly women of the city चीरोर्मय like the scales of the ocean of milk sprinkling अच्युत Fishau पृषतै with drops मन्दरोद्भूतै dashed by the mountain Man tara क किरति चकारीत चकार करीयति कर्त्तव्यति कीर्त्त ।

28st प्राचीं he first went to the east, प्राचीन equi to Indra तर्जयन्निव as if objugating अक्षितान his enemies केतुभि by means of his flags चतुराणि raised by the wind

29st रजोभिः by the dust स्यन्दनोद्भूतै raised by his chariots घनसन्निभैः as if by elephants looking like clouds सुभृ हुन sing of भू । नक्ष making

प्रतापोऽये ततः शब्दः परागस्तदनन्तरम् ।
 ययौ पश्चाद्रथादीति चतुस्कन्धेव सा चमूः ॥ ३० ॥
 मरुपृष्ठान्युदन्नांसि नाव्याः सुप्रतरा नदीः ।
 विपिनानि प्रकाशानि शक्तिमत्त्वाच्चकार सः ॥ ३१ ॥
 स सेनां महतीं कर्षन् पूर्वसागरगामिनोम् ।
 बभौ हरजटाभ्रष्टा गङ्गामिव भृगोरथ ॥ ३२ ॥
 त्याजितैः फलमुत्खातैर्भृगैश्च बद्धधा नृपैः ।
 तस्यासीदुल्बणो मार्गः पादपैरिव दन्तिनः ॥ ३३ ॥

the surface of the earth व्योम neut. acc like the sky and the sky like the earth's surface

30st. प्रताप first went the splendor then the clangor, then the dust and lastly the chariots &c Thus the army was as it were of four divisions

31st. मरुपृष्ठानि the surfaces of deserts उदन्नांसि he made abounding with water नाव्याः he made navigable rivers सुप्रतरा that which is easily crossed विपिनानि forests प्रकाशानि he made clear—he cleared the wood निर्वहानि Mallinath शक्तिमत्त्वात् by means of his powerfulness

32st. महतीं drawing leading a large army प्रेस Part हर कर्षति चक्राचीत चक्राचीत चक्रचक्र चकर्षं कर्षयति । पूर्व going eastward to the sea बभौ he shone like Bhagiratha भा भ्रष्टाति चक्राचीत बभौ भाष्यति भात । हर .. leading the Ganga taken off from the cluttered tresses of Harā

33st. त्याजितैः by the kings who had been forced to surrender their wealth, causal of त्यज । उत्खातैः turned out pass part उत्खन्य खनति चक्रानीत चक्रनीत चक्रान चक्रिष्यति खान । भृगैः routed pass part भृगुः ममति चक्राचीत चक्रञ्च मरुष्यति भृगु । उल्बण his way became cleared पारि .. drinking with the feet, i e trees which take in sap by their roots Like the way of the elephants by trees uprooted and made bare

पौरस्थानेवमाक्रामंस्तान् जनपदान् जयी ।
 प्राप तान्निवनशाममुपकण्ठं महोदधे ॥ ३४ ॥
 अनम्राणां समुद्भर्तुस्तस्मान् सिन्धुरयाटिव ।
 आत्मा संरक्षितं सुंघ्नैर्वृत्तिमाश्रित्य वैतसीम् ॥ ३५ ॥
 वङ्गानुत्खाय तरसा नेता नौसाधनोद्यतान् ।
 निचखान जयस्तम्भान् गङ्गामोनोऽन्तरेषु स ॥ ३६ ॥
 आपादपद्मप्रणता कलसा इव ते रघुम् ।
 फलैः संवर्द्धयामासुस्तस्मान्प्रतिरोपिता ॥ ३७ ॥

34) पौरस्थान *eastern* आक्राम *attacking* Pr + Prt कम कम्बन्धि क्रावति
 चक्रमीत् चक्राम क्रवियति क्रावत् । तान् तान् *all* उरकण्ठ *the shore* महादधे
of the great ocean Words signifying water mean the ocean with the
 suffix धि which is from धा । तान्निवनशाम *verdant with forests of palus*
hinzler renders this *palvaru is plus nigra* But *ajna* means green
 or and forests of palus would only import a verdant not a black
 appearance The poet is here probably referring to the green forests
 of Bengal

35) अनम्राणां *of those not humble* obstinate समुद्भर्तुं *the overturner,*
वन्दुत्वात् *the violence of the river* सुंघ्नैः *by Sighnas* वृत्ति *the state* वैतसी
appertaining to a reed The Sighnas could only save themselves from
 नरुह्यु by taking to the state of a reed before a rapid river, that is by
 bending and surrendering

36) नेता *the general,* नरुह्यु *having with great force*
overturner the Bengali Kings in local part उत चन । नौ *who* लोद्वी
are used themselves as their vessels निचखान *fell* Per^o निचन । जयस्तम्भान्
columns of triumph गङ्गा *in insular intervals of the current of the Ganga*

37) आपाद् *lowly* बभूवुः *heaving* *to his lotus feet* कलसा *lotus*
flowers फलैः *they honored* अत् *with their produce* इव *as*

स तोत्वा कपिशा सैन्यैर्बद्धिद्विरदसेतुभिः ।
 उत्कलादर्शितपथः कलिङ्गाभिमुखो ययौ ॥ ३८ ॥
 सं प्रतापं महेन्द्रस्य मूर्ध्नि तीज्जणं ग्यवेशयत् ।
 अङ्कुशं द्विरदस्येव यन्ता गम्भीरवेदिनः ॥ ३९ ॥
 प्रतिजयाच्च कालिङ्गस्तमस्त्वैर्गजसाधनः ।
 पक्ष्छेटोद्यतं शक्रं शिलावर्षोव पर्वतः ॥ ४० ॥
 द्विषां विपद्य काकुत्स्थस्तत्र नाराचदुर्दिनम् ।

replanted after uprooting, referring to the agricultural custom of transplanting the paddy

38st तोत्वा *having crossed* the river Kapiṣa with troops बद्ध *fixed* to elephants like bridges indeed part ३८ नरति चतारीत तमार नेरु नरिचति नरोचति तीर्ष । उत्कल *having been shown his way by the Utkala* the Oriyas कलिङ्ग *marched toward Kaṅga* or the country watered by the Godāvari.

39st ग्यवेशयत् *he impressed* प्रताप *his vigor* मूर्ध्नि *on the head* of the mountain Mahendra मूर्धन् मूर्धो । यन्ता *as the driver* अङ्कुश *fixes his goal* द्विरदस्य गम्भीरवेदिनः *on the head of an elephant that is a restful elephant* Sicut rector uncum capiti elephantis contumaciae Stenjer Galanus the Greek translator of the Rāghu Vāṇsa renders it "to akleron kai apetibus elephantos."

40st कालिङ्ग The Kāṅgīyan king प्रतिजयाच्च *received him with weapons* गजसाधन *having great resources in his elephants*, elephantis valent *Stenjer* शिलावर्षो *like a mountain showering stones* पक्ष्छेटोद्यतं *on Indra attempting to cut off its wings*. पक्ष्छ *यच्छति यच्छते चपरीत् चपरीट चरीचति चरीयते यच्छते*

41st विपद्य *having endured* चक्षुः *सहते चक्षते चक्षति भेदे भेदा भेदो भेदो* काकुत्स्थः Rāghu नाराचदुर्दिन *the enemy's shower of darts* मन्त्राय *as it* बथ *according to the sūtra for his prosperity* प्रतिपदे *obtains*

सन्मङ्गलस्नात इव प्रतिपेदे जयश्रियम् ॥ ४१ ॥

ताम्बूलानां दलैस्तत्र रचितापानभूमयः ।

नारिकेलसर्वं योधाः शान्नवच्च पपुर्यशः ॥ ४२ ॥

युद्धोत्प्रतिमुक्तस्य स धर्मविजयो नृपः ।

श्रियं महेन्द्रनाथस्य जहार न तु मेदिनीम् ॥ ४३ ॥

ततो वेल्लानटेनैव फलवत्पूगमालिना ।

अगस्त्याचरितामाशामनाशास्यजयो ययौ ॥ ४४ ॥

स सैन्यपरिभोगेण गजदानसुगन्धिना ।

Perf अश्रिय the Fortune (or goddess) of victory इव ययौ अश्रियं पश्यते धेनु ।

42d ताम्बूलानां दले by means of betel stalks रचित the warriors who set make a drinking place as in a bowl नारिकेलसर्वं drank up or consumed the fermented juice of the coconut tree शान्नवच्च and also the even, glory पपु Perf पा पिवति अयात परी पाश्र्वति पीत । The use which is made of the coconut on the Coromandel coast is very different from Bengal. There the most favourite produce of the tree is its juice or pulp which is largely taken as an intoxicating drink.

43d युद्धोत्प्रतिमुक्तस्य with महेन्द्रनाथस्य of the king of Mahendra who was first taken and then released. धर्मविजयो the right victor को जहार श्रियं जहार took away the splendor. Perf इव इति अश्रियं इति अति धन । मेदिनी but not the earth, or territory.

44d वेला by the side of the sea coast फलवत् south roots of the areca tree in fruit अगस्त्याचरिताम आश्रित the southern quarter occupied by Ajatasya, a Rishi who was held as regent of the star Canopus. अनाश्रयः he went not desiring conquest ययौ Perf of वा याति अयापोत् याश्र्वति यात ।

45d श्रेयः by the enjoyment of the troops गजदान snatching sweetly from the departing tiger हस्तेरेण he made the tiger carry हस्तोपयामः

कावेरीं सरितां पत्युः शङ्कनीयामिवाकरोत् ॥ ४५ ॥

बलैरधुपितास्तस्य विजिगीषोर्गताध्वनः ।

मारोचोद्धान्तदारीता मलयाद्वैरूपत्यकाः ॥ ४६ ॥

ससञ्जुरश्चक्षुणानामेलानामुत्पतिप्लवः ।

त्युन्व्यगन्धिषु मत्तेभक्तपेषु फलरेखवः ॥ ४७ ॥

भोगिवेष्टनमार्गेषु चन्दनानां समर्पितम् ।

nected as it were सरिता पत्युः by the husband of the rivers i. e. the Sea
इकरोत् Imperf इ सराति अकार्षीत् चकार करिष्यति इत् ।

46st उपत्यका the valley or मलयाद्वै of the Malaya mountain मारोच
in the pepper gardens of which the Harita birds were wandering about
अधुपिता were inhabited] 152a part अधि रस वसति अवाप्तमात् उवाच वत्स्यति
उच्यते । बलैः by the forces मताध्वन of him going on his way, desirous of
conquest

47st फलरेखव the dust of the fruits उत्पतिप्लव flung up रक्षाना of
carlamm] plants अक्षुणाना which were bruised by horses शुद्ध क्षुण्ति क्षुते
अक्षुप्त अक्षैतमोत् अक्षुप्त क्षुचोद क्षुक्षुदे क्षोत्क्ष्यति क्षोत्क्ष्यते क्षुष । मषस्य, perf
stuck मत्तेभक्तपेषु मत्ते रभ-कटेषु to the temples of infuriated elephants तुस्यगन्धिषु
similar in scent मङ्गल सजति अमाचीत् सप्तस्र सप्यति स्रष्ट ।

48st वैच the neck band of elephants निपदीच्छेदिना capable of breaking
the foot of a no नासप्तन dul not break off Aor of सप्त सप्तते अक्षुप्त अक्षुप्त
सप्तमे सप्तते सप्तियते सप्त । समर्पित used to भोगि to parts of Sandal trees
which had been marked by encircling serpents भोगी having a bhoga or
serpents' food भोगिवेष्टनमार्गेषु = सर्ववेष्टनान् निक्षेपु Mallinatha On this
Stender translating these words 'serpentum vestigia' remarks 'elephan-
ti reformidant serpentes, qui in santali arboribus habitare solent. Ex-
perandum igitur erit, illos, cum serpentum vestigia circum arborum
truncos conspiciant, disruptis vitentis, quibus ipsorum colla ad arbora
erant alligata esse aufugituros praesertim cum illi quod longe
मपुमत्तः roboris gradum indicat, vel pedum vincula frangere

- नावसत् करिणां ग्रैवं त्रिपदीच्छेदिनामपि ॥ ४८ ॥
 दिशि मन्दायते तेजो दक्षिणस्यां रविरपि ।
 तस्यामेव रघोः पाण्ड्याः प्रतापं न विपेक्षिरे ॥ ४९ ॥
 ताम्रपर्णीसमेतस्य सुक्तासारं महोदधेः ।
 ते निपत्य ददुस्तस्मै यशः स्वमिव सञ्चितम् ॥ ५० ॥
 स निर्विश्य यथाकामं तटेष्वालीनचन्दनौ ।
 स्तनाविव दिशस्तस्याः शैलो मलयददुरैः ॥ ५१ ॥
 असञ्चविक्रमः सद्यं दूरान्मुक्तमुदन्वता ।

derent Quod vero illa, ad radicem Malayae montis qui sanctis arboribus
 bandat, Raghu's elephants quæta restabant, ad præcipuum deorum
 avergæ indicabit. Ita mâhi hoc distichon videtur explicandum
 dallauathas brevior est quam optaterra" I think however that the
 poet only meant to describe the magnitude of the Sandal trees which
 could thus stave the force of restive elephants tied to their trunks I
 am disposed to concur with Galanus, the Greek translator, who says "Ek
 kalou deiknetai, hoti ta sandana magala era dendra."

49th मन्दायते even the sun's splendour becomes diminished in the
 southern quarter पाण्ड्याः but the Pandjas न विपेक्षिरे could not even
 here endure the power of Raghu's विपेक्ष cerebral I 89 This does
 not exhibit much knowledge of astronomy, for when the sun is in the
 south his rays are not the less powerful on the spot

50th निपत्य they having down gave hub सुक्तासारं there best pearl
 मलय collected महोदधे out of the great ocean ताम्रपर्णी connected with
 the river Tamraparni e at the mouth of that river

51st निर्विश्य having enjoyed मलयददुरैः the mountains Malaya
 and Dardura ष्वालीनचन्दनौ covered with sandal trees The sentence is
 completed in the next stoka

52nd असञ्चविक्रमः of a hero, who's could not be withstood refers to

नितम्बमिव मेदिन्याः स्रस्तांशुकमलङ्घयत् ॥ ५२ ॥
 तस्यानोकैर्विचर्षङ्गिरपरान्तजयोद्यतैः ।
 रामास्त्रोत्सारितोऽप्यासीत् सम्यलम्न इवार्णवः ॥ ५३ ॥
 भयोत्सृष्टविभूषाणां तेन केरलयोपिताम् ।
 अलकेषु चमूरेणुशूर्णप्रतिनिधोक्तः ॥ ५४ ॥
 मुरलामारुतोद्भूतमगमत् कैतकं रजः ।
 तद्योधवारवाणानामयत्नपटवास्तताम् ॥ ५५ ॥
 अभ्यभूयत वाचानां चरतां गात्रशिञ्जितैः ।
 वर्मभिः पवनोद्भूतैराजतालीवनध्वनिः ॥ ५६ ॥

Raghu सद्यः the Sahya mountains उदन्वता left at a distance by the sea
अलङ्घयत् he got over

53sl अनोकैः by his troops विचर्षङ्गिं moving on pres part instr pl of
छर्षन्ति असाप्सन्ति अछर्षन्त सचर्षन्ति छर्षन्ति छर्षन्ति १ अचरान्त intent
on the conquest of the west सद्यलम्न the sea appeared in contact with
the mountain Sahya रामास्य though driven to a distance by the arms
of Parusardwa.

54sl चमूरेण the dust of the army चूर्णं was turned into a multitude
for perfumed powder अलकेषु in the locks केरलयोपितां of the women of
Kerala, now called Malibar भयोत्सृष्ट chose ornaments had been given
up through fear

55sl कैतक रजः the dust (pollen) of the Ketula flower मूरुता raised
by the breeze of the river Murala अगमत् obtained अर गम मञ्जति अगमत्
अगमत् मञ्जति गतः १ अयत्न the quality of a dress perfume without any
labor तद्योध for the armour of his warriors

56sl पवन the sound of the areca tree raised by the wind अभ्यभूयत
was excelled वर्मभिः by the armour गात्रशिञ्जितैः which resounded on the bodies
वाचानां of the moving forces

खजूरोस्क्वन्वद्वानां मदीद्धारसुगन्धिषु ।
 कटेषु करिणां पेतुः पुन्नागेभ्यः शिलीमुखाः ॥ ५७ ॥
 अथकाशं किलोत्थ्वान् रामायाभ्यर्षितो ददौ ।
 अपरान्तमहीपालव्याजेन रघवे करम् ॥ ५८ ॥
 मत्तेभरदनोत्कीर्णव्यक्तविक्रमलक्षणम् ।
 त्रिकूटमेव तत्रोच्चैर्जयस्तम्भं चकार सः ॥ ५९ ॥
 पारसीकांस्ततो जेतुं प्रतस्थे स्थलवर्त्मना ।
 इन्द्रियाख्यानिव रिपुंस्तत्त्वज्ञानेन संयमो ॥ ६० ॥
 यवनीमुखपद्मानां सेहे मधुमदं न सः ।

57sl शिलीमुखा black bees पेतु fell Perf पत पतति अपरान्त पशत पति-
 ष्यति पतितः । पुन्नागेभ्यः from the Punnāga trees कटेषु into the temples
 of elephants खजूरो tied to the trunks of date trees मदीद्धार scented
 by the emission of the temporal liquor, agrees with कटेषु ।

58sl उत्थ्वान् the sea किल so it is and अर्षितं having been asked
 अथकाशं had given place to Parushram, अपरान्त but through the instru-
 mentality of the western monarch gave tribute to Rāhu

59sl त्रिकूटमेव he made the mountain Trikuta itself मत्तेभ in which
 distinct characters of his power had been engraven by the tusks of his insu-
 rated elephants उच्चैः a lofty pillar of triumph

60sl पारसीकान् then he marched for the conquest of the Persians
 स्थल by an inland route Mallinātha says he avoided an expedition by
 sea because it was forbidden समुद्रपानस्य निषिद्धत्वात् । संयमो like an
 ascetic इन्द्रियाख्यान subduing the enemies called senses तत्त्वज्ञानेन by the
 knowledge of truth प्रतस्थे perf proper of स्था तिष्ठति अस्मान् तस्मैः स्थास्यति
 स्थितः । If takes the proper form because preceded by प्र ।

61sl न सेहे he could not bear perf मद् सपते अथकिं सेहे परिष्यते

बालातपमिवाजानामक्लानजनटोदयः ॥ ६१ ॥
 संयामस्तुमुनस्तस्य पादात्चैरथसाधनैः ।
 शार्ङ्गकृजितविज्ञेयप्रतियोधे रजस्यभूत् ॥ ६२ ॥
 भक्तापवर्जितैस्तेषां शिरोभिः श्मश्रुलेर्महोम् ।
 तस्तार सरघाव्याप्तैः सत्तैद्रपटलैरिव ॥ ६३ ॥
 अपनीतशिरस्त्राणाः शेषास्तं शरणं ययुः ।
 प्रणिपातप्रतीकारः संरम्भो हि मत्तात्मनाम् ॥ ६४ ॥
 विनयन्ते स्म तद्योधा मधुभिर्विजयश्रमम् ।

61st. बालातपमिवाजानामक्लानजनटोदयः the hilarity of mist shewn in the lotus-like faces of the Yamuna goddess. It appears that the word Jarana now applied to the Mahometans formerly include all foreign nations that came to India from the other side of the Indus. The Greeks were also designated by that name चरस्य like an unreasonable rise of clouds not bearing बालातप the rising sun चरस्यवत् relating to lotuses. Words importing water signify clouds when joined with the affix द् from दृ and lotuses when joined with क्त from जन ।

62nd. मयाम तुमुस्त a fierce battle अथसाधनैः with the westerns having cavalry for their force रजसि on the dust शार्ङ्ग on which the antagonist was known only by the clangour of the bow

63rd. भक्तापवर्जितैः by means of their heels severely arrived श्मश्रुलेर्महोम् with beads सरघा covered with bees तस्तार /e spread the earth सत्तैद्रपटलैः like collections of honey combs इह पडच्छेति इहगुणे अन्तर्वाप्ति अथस्त तस्तार तस्तरे इतिच्छेति इतिच्छेते इह ।

64th. शेषा the remnants, i. e. those that escaped slaughter in action अपनीत having taken off their head pieces इत्येव obtained his protection सरथ for the anger of great men प्रणिपात is assuaged by submission

65th. विनयन्ते स्म his warriors mitigate/विजयश्रमं their toils of victory

आस्तीर्णाजिनरत्नानु द्राक्षावन्नयभूमिषु ॥ ६५ ॥

ततः प्रतस्थे कौबेरीं भास्वानिव रघुर्हिंशम् ।

शरैस्सैरिवोदीच्यानुद्धरिस्त्रन् रसानिव ॥ ६६ ॥

विनीताध्वयमास्तस्य सिन्धुतीरविचेष्टनैः ।

दुधुवर्वाजिनः स्कन्वान् लग्गुङ्गुमकोसरान् ॥ ६७ ॥

तत्र ह्यनावरोधानां भर्तृषु व्यक्तविक्रमम् ।

कपोलपाटलादेशि वभूव रघुचेष्टितम् ॥ ६८ ॥

काम्बोजाः समरे सोढुं तस्य वीर्यमनीश्वराः ।

मभूति by means द्राक्षा on lands surrounded by water आस्तीर्णाजिन
spread with tick or best skins नी मयति अनैदीत् निजाय भेषति नीत ।

66st कौबेरी then Raghū marched to the Northern quarter भास्वानिव
as the sun returns northward when he reaches the tropic of Capricorn
उद्धरिस्त्रन् with a view to overturn by means of his arrows उदीच्यान् the
northern kings उभे as the sun by his rays takes up रसान् the mois-
ture

67st वाजिनः his horses विनीतः having relieved their fatigues of the
long journey चिन्तः by rest on the shores of the river Sindh. दुधुव-
शोकः Pert धु धुनोति धुनुते शपावोव यषौषीत् अयत् दुधाव दुधुवे धवियति
धेषति धवियते धेषते धनः । लग्गु their shoulders with filaments of saffron
sticking to them

68st रघुचेष्टितः the Arts of Raghū यत्नविक्रमः which had been man-
ifested in their vigor ह्यनावरोधानां against the husbands of the women in
the service of the Illegals कपोलः became the cause of the red scars
on the cheeks which according to the custom of Indian women they
frantically struck with their own hands in their grief

69st काम्बोजाः The Kambujas अनैश्वराः unable सोढुं to endure his valor
in battle, and of उद्धः आनताः borne down, from तसः मयति ह्यनैदीत् मयति

गजालानपरिक्लिष्टरक्षीटैः सार्द्धमानता ॥ ६९ ॥
 तेषां सदश्वभयिष्ठास्तुङ्गा द्रविणराशयः ।
 उपदा विविशुः शश्वन्नोत्सेक्तः कोशलेश्वरम् ॥ ७० ॥
 ततो गौरीगुरुं शैलमारुरोद्वाश्वसाधनः ।
 वर्द्धयन्निव तत्कूटानुद्धूतैर्धातुरेषुभिः ॥ ७१ ॥
 शशंस तुल्यसत्त्वानां सैन्यघोषेऽप्यसम्भ्रमम् ।
 गुह्याशयानां सिञ्चानां परिवृत्यावलोकितम् ॥ ७२ ॥
 भूर्जेषु भर्मरीभूताः कीचकध्वनिहेतवः ।

मता । सार्द्ध together with गजालान the Akshota trees bruised by the
 chains of elephants क्लिष्ट क्लिष्यति क्लिष्यते or १ conj क्लिष्यति चक्षुःशील
 अस्तिवन् अन्नेमिष्ट चिक्षेत् चिक्षिरे क्लेशिष्यति क्लेष्यति क्लेशिष्यते ।

70sL. इविव their heaps of gold तुङ्गा high सदश्व augmented by the
 addition of good horses उपदा their offerings विविशु constantly got to
 कोशलेश्वर the lord of Kosala, Raghu नेतृत्वेन but not their pride their
 pride could not get into Raghu who notwithstanding his victories re-
 tained his natural modesty and affability Stenzler renders this last
 phrase another way *superbiam suam reprimentes*

71sL. आदरोद् then he ascended गौरीगुरुं the mountain Himalaya,
 father of Gouri अश्वसाधन having a large force of horse वर्द्धयन्निव augment-
 ing as it were इव वर्द्धते । तत्कूटान its peaks धातुरेषुभि with the dust or par-
 ticles of minerals raised up by the horses

72sL. परिवृत्य अदलोकित the mere turning the head and taking a look
 on the part of lions गुह्याशयानां lying down in caves तुल्यसत्त्वानां equal in
 strength with the army शशंस unaltered अमभ्रम their want of panic
 सैन्यघोषेऽपि even at the shouts of the troops

73sL. मभ्रत the sound is भर्मरीभूता sounding "mar mar" in Bhurja trees

गङ्गाशीकरिणो मार्गे मरुतस्तं सिपेविरे ॥ ७३ ॥

विश्वमुनमेहृणां क्षायास्वध्यास्य सैनिकाः ।

दृशद्देवासितोत्सङ्गा नियत्सम्भ्रगनाभिभिः ॥ ७४ ॥

सरलासक्तमातङ्गग्रैवेयस्फुरितत्वियः ।

आसन्नोपधयो नेतुर्नक्तमस्त्रेहृदीपिकाः ॥ ७५ ॥

तस्योत्सृष्टनिवासेषु कण्ठरज्जुहतत्वचः ।

गजवर्म्म किरातेभ्यः शशंसुर्देवदारवः ॥ ७६ ॥

तत्र जन्यं रघोर्घोरं पार्वतीयैर्गणैरभृत् ।

नाराचक्षोपक्षीयाश्मनिष्प्रोत्पतितानलम् ॥ ७७ ॥

शीवक the causes of the sound of rattling bamboos गङ्गाशीकरिण charged with particles of the waters of the Ganga सिपेविरे served regaled him on the way

74a। सैनिका the troops विश्वमुनं rested perf यम । क्षायास्य reposing अधि आय आले । दृशद् fem. acc pl on rocks । दशिमोत्सङ्गा whose surfaces were perfumed नियत् with the mask of deer sitting in the shade of Nansen trees

75a। चोपधय glittering herbs सरलासक्त shining with increased light from the chains of elephants bound to Sarula trees आसन were or became Imperf 3d pl. वच वसि । नक्त at night चस्त्रे, lamps without oil नेतु for the general Raghu.

76a। उतसृष्ट in stations left by him कण्ठरज्जुहतत्वच the Devdaru trees whose barks were loussed by the neck tie ropes of elephants गजवर्म्म declared to the Kuratas or foresters the stature of the elephants

77a। सन्न war वधे with the mountaineer hosts नाराच in which fire flashe i up by the concussion of arrows darts and stones

शरैरुत्सवसङ्केतान् स कृत्वा विरतोत्सवान् ।

जयोदाहरणं वाक्कोर्गापयामास किन्नरान् ॥ ७८ ॥

परस्परेण विज्ञातस्तेषूपायनपाणिषु ।

राज्ञा हिमवतः सारो राज्ञः सारो हिमाद्रिणा ॥ ७९ ॥

तत्राक्षोभ्यं यशोराशिं निवेश्यावसूरो ह सः ।

पौलस्त्यतुलितस्याद्रेरादधान इव ह्रियम् ॥ ८० ॥

चक्रम्ये तोर्णनौचित्ये तस्मिन् प्राग्ज्योतिपेश्वरः ।

तद्गजानानतां प्राप्ते सह कालागुरुद्रुमैः ॥ ८१ ॥

78st उत्सव having made the *Utsavasankeetas*, a mountain tribe विरतोत्सवान् *averse from feasting*; i. e. having subjugated them गापयामास made the *Kinnaras* to sing जयोदाहरणं a description of the victory of his arms.

79st उपायनपाणिषु loc. pl. absolute with तेषु; The conquered tribes having come with offerings हिमवत सार the substance, strength or wealth of the *Himalaya* by the king राज्ञः सार and the king's strength हिमाद्रिणा by the mountain *Himalaya* परस्परेण was mutually understood

80st निवेश्य having there fixed indec. part. causal निवेशि। अक्षोभ्य his indefectable pile of glory he descended आदधान exciting as it were ह्रियं the shame acc. sing. pf. श्नी। तस्य चद्रे of that mountain *Kailasa* पौलस्त्य which had been lifted up or moved by *Paulastya* *Pavana* Mallinatha says केषासममनैव प्रतिनिष्टम इत्यर्थः ।

81st तोर्णं he having crossed the river *Lavhitja* loc. absolute प्राग् ज्योतिपेश्वर the king of *Pragyotsh* trembled कालागुरुद्रुमैः with the black *agallochum* trees तद्गजानानतां which became the instruments of tying his elephants

- न प्रसेहे स रुद्रार्कमधारावर्षदुर्दिनम् ।
 रथवर्त्मरजोऽप्यस्य कुतएव पताकिनीम् ॥ ८२ ॥
 तमोशः कामरूपेणामत्याखण्डलविक्रमम् ।
 भेजे भिन्नकटैर्नागैरन्यानुपहरोध यैः ॥ ८३ ॥
 कामरूपेश्वरस्तस्य हेमपीठाधिदेवताम् ।
 रत्नपुष्योपहारेण क्षायमानर्चं पादयोः ॥ ८४ ॥
 इति जित्वा दिशोजिष्णुर्न्यवर्त्तत रथोहतम् ।
 रजो विश्रामयन् राज्ञां क्वत्रभृत्येषु मौलियु ॥ ८५ ॥
 स विश्वजितमाजह्रे यज्ञ सर्वस्वदक्षिणम् ।

82st न प्रसेहे the king of Pragyotish could not endure perf एव ।
 रथवर्त्मरज even the dust of Raghu's carriage way रुद्रार्क by which the
 sun was shut out of view अधारावर्षदुर्दिन and by which the day became
 inclement without heavy rain पताकिनी how could he then endure his army

83st ईश the Lord of the Kamarupas भेजे serial him, Raghu perf
 भज no reduplication, vide I 32 supra. अत्याखण्डलविक्रम who excelled
 Indra by his valor भिन्नकटै with elephants whose temples had opened & e-
 cased the liquor which made them furious अन्यान् उपहरोध यै by means
 of which he the Kamarupa king had subdued other kings

84st क्षायाम् चानर्चं The king of Kamarupa worshipped the refulgence
 of Raghu's feet perf vide II 2 supra. हेम the deity as it were resting
 in his golden footstool एव with gems as in the place of flower offerings

85st दिश see pl fem governed by जिता । जिष्णु the conqueror
 विश्रामयन् having caused the dust raised by the cars to rest मौलियु on the
 crowns इव destitute of ornaments of the kings that had been subjugated

86st चानरे he made perf prop चा ह । विश्वजित a sacrifice
 called conquest or conqueror of the world सर्वस्वदक्षिण in which one's all

आदानं हि विसर्गाय सतां वारिमुचामिव ॥ ८६ ॥

सत्रान्ते सचिवसखः पुरस्क्रियाभि-

र्गुर्वाभिः शमितपराजयव्यलोकान् ।

काकुत्स्थश्चिरविरहोत्सुकावरोधान्

राजन्यान् स्वपुरनिवृत्तयेऽनुमेने ॥ ८७ ॥

ते रेखाध्वजकुलिशातपत्रचिह्नं

सम्राजश्चरणयुगं प्रसादलभ्यम् ।

प्रस्थानप्रणतिभिरङ्गुलीषु चक्रु-

र्मौलिष्वक्च्युतमकरन्दरेणुगौरम् ॥ ८८ ॥

इति श्रीरघुवंशे महाकाव्ये कालिदासकृतौ

रघुदिविजयो नाम चतुर्थं सर्गः ।

is given as the concluding offering आदान collection of substances विसर्गाय is for going away on the part of good men वारिमुचा like the clouds

87st सत्रान्ते at the end of the sacrifice सचिवसखः kakutsthya, (Raghu) the friend of his ministers अनुमेने permitted perf prop vide I 32 supra अनुमेने । राजन्यान् the conquered princes शमित whose grief on their defeat had been relieved पुरस्क्रियाभिः by great honors conferred by Raghu चिर and who were anxious owing to long separation from their females स्वपुर, to return home to their own capitals

88st प्रस्थान they made by their prostrations at the time of going away सम्राजश्चरणयुगं the two feet of the emperor Raghu रेखा which were marked by royalty indicating lines or signs of flags thunderbolts and umbrellas प्रसाद attainable only by grace मौलि white in the toes with the floral juice and dust which dropped from the wreaths in their tresses

पञ्चम सर्गः ।

1

तमध्वरे विश्वजिति त्रितीशं
निशेषविश्राणितकोपजातम् ।
उपात्तविद्यो गुरुदक्षिणार्थं
कौत्सः प्रपदे वरतन्तुशिष्यः ॥ १ ॥
स मृण्मये वीतद्विरण्मयत्वात्
पात्रे निधायार्घ्यमनर्घशीलः ।
श्रुतप्रकाशं यशसा प्रकाशः
प्रत्युज्जगामानिथिमातियेयः ॥ २ ॥

1st. अध्वरे at the Viswajit sacrifice उपात्तविद्यो उप आ दा pass. part. Mugdhalakshmi हार्दि १९९ ग्यबन्तव । Kautsa the disciple of Varatantu having acquired learning i. e. finished his education, scientiam adeptus Stenzler प्रपदे got to the lord of the world perf प्र पद governs त्रितीशं निशेष by whom the whole treasury had been entirely given away अर्घ्यं वाचयति । गुरु asking for his master's fee *.

2d. अनर्घशीलः Ragha, of an inestimable disposition यशसा प्रकाशः shining by his glory अनिथिये hospitable प्रत्युज्जगाम advanced to receive अनिथि the guest श्रुतप्रकाशः shining by his knowledge of the Veda निधाय अर्घ्यं having placed the offering of respect अर्घ्येण on an earthen vessel वीत in consequence of being destitute of golden vessels, which had all been given away

तमर्चयित्वा विधिवद्विधिज्ञ-
 स्तपोधनं मानधनाग्रयायी ।
 विगाम्पतिर्विष्टरभाजमारात्
 कृताञ्जलिः कृत्यविदित्युवाच ॥ ३ ॥
 अथग्रणीर्मन्त्रकृतामृषीणां
 कुशाग्रबुद्धे कुशली गुरुस्ते ।
 यतस्त्वया ज्ञानमशेषमाप्तं
 लोकेन चैतन्यमिवोष्णरग्मेः ॥ ४ ॥
 कायेन वाचा मनसापि शशत्
 यत् सम्भृतं वासवधैर्यंनोपि ।

3rd विधिज्ञ the lord of men conversant with rule मान the foremost
 of those to whom honor is their wealth Stenler renders it primus
 corum qui honore abundant. अर्चयित्वा having worshipped the ascetic
 विधिवत् according to rule कृत्यविद् knowing his duty कृताञ्जलिः with hands
 joined thus spoke to him विष्टरभाज enjoying a seat, seated, आरात् near

4th कुशाग्रबुद्धे १०८ O thou whose intellect is as acute as the extre-
 mity of the kusa grass. अपि कुशली गुरुस्ते is thy master all well! अशेषो
 the leader मन्त्रकृतां of Mantras, and ऋषीणां of mantras, यतः from whom ज्ञानम्
 अशेषम् प्राप्तं the whole of knowledge has been obtained by thee चैतन्य like
 animation or sensibility by the world उष्णरग्मेः from the sun. Ut mun-
 dus animam a sole, Stenler

5th चिविभ्र वच the threefold asceticism of the great Rishi सम्भृत
 which has been collected, accomplished कायेन by constant exercises of
 the body, speech and mind वासवधैर्यंनोपि destroying the patience of

आपाद्यते न व्ययमन्तरायैः
 कश्चिन्मर्षेस्तिविधं नपस्तत् ॥ ५ ॥
 आधारबन्धप्रमुखैः प्रयत्नैः
 संवर्हितानां सुननिर्विशेषम् ।
 कश्चिन्न वाय्यादिरूपप्रबो वः
 अमच्छिदामात्रमपादपानाम् ॥ ६ ॥
 क्रियानिमित्तेष्वपि वतनत्वा-
 न्नमप्यङ्गमा'नुक्तिभिः कुशेषु ।
 तदङ्गशय्याच्युतनाभिनाला
 कश्चिन्मृगोणामनघा प्ररुतिः ॥ ७ ॥

*In his, trying long for his monopoly of dignity कश्चिन्न आपाद्यते अथ ॥
 I hope not to be ruined by obstructions created by In his's jealousy
 कश्चिन्मर्षेस्तिविधं नपस्तत् ॥ ५ ॥ It is used in asking a kind of leading question
 expressive of the querist's good wishes*

6th. कश्चिन्न वाय्यादि रूपप्रबो वः I hope there has been no calamity such as
 a storm &c व आधारबन्धप्रबो वः to the trees of your hermitage कश्चिन्मर्षेस्तिविधं
 relieve you of your fatigues मर्षेस्तिविधं which have been created सुननिर्विशेष
 with a care making no difference between them and children वाय्यादि
 with the labor of constructing reservoirs of waters around them &c

7th. कश्चिन्मृगोणामनघा प्ररुतिः ॥ ७ ॥ Are the offspring of the deer without per-
 ills कामा whose appetites were not frustrated वतनत्वात् in consequence of
 their being foarded by the Munis कुशेषु in respect of the things though
 instruments of or required for ceremonies तदङ्गशय्याच्युतनाभिनाला which
 dropped on their bed even the Munis' arms

निर्वर्त्यते यैर्नियमाभिषेको
 येभ्यो निवापाञ्जलयः पितॄणाम् ।
 तान्युक्त्वापठाङ्कितसैकतानि
 शिवानि वस्तीर्थजलानि कञ्चित् ॥ ८ ॥
 नीवारपाकादि कडङ्गरीयै-
 रामृशयते जानपदैर्न कञ्चित् ।
 कालोपपन्नातिथिकल्प्यभागं
 वन्यं शरीरस्थितिसाधनं वः ॥ ९ ॥

8 l व नीर्थजलानि are your holy waters शिवानि all right नियमाभिषेक
 by which the ordained ablutions निर्वर्त्यते are managed निवाप अञ्जलयः and
 from which the handfuls of offerings to the fathers (or manes) are taken
 उक्त्वा and the shores of which are marked by the sixths of gathered corn,
 the sixths being the king's portion

9 l नीवार the wild ripe corn &c शरीर the sources of the suste-
 nance of your bodies कालोपपन्न and of which portions are allotted to
 guests coming in time आमृशयते न कञ्चित् they are not consumed? शश
 शूनि अघाधीत अमार्घान् अनुघत ममर्शं अक्षयति मर्दयति मृष्ट । जानपदैः by village
 cattle कडङ्गरीयै fit to have the chaff alone Stenzler renders it, "comed-
 tum ab hominibus rure solventibus qui non nisi palea vesci merentur"
 Mullinatha says निर्गोमृदिपादिभिः Cattle trespass appears to be referred to
 So thinks also the Greek translator Galanus "ton akthophonon
 Z6 u'—though he takes कडङ्गरीय for the least of burden carrying the
 chaff and not the animals allowed to eat it

अपि प्रसन्नेन महर्षिणा त्वं
 सम्यग्यिनोयानुमतो गृह्याय ।
 कानो ह्ययं संक्रमितुं द्वितीयं
 सर्वोपकारक्षममाश्रमं ते ॥ १० ॥
 तवार्हतो नाभिगमेन त्वप्रं
 मनोनियोगक्रिययौतसुकं मे ।
 अप्याज्ञया शासितुरात्मना वा
 प्राप्नोऽसि सम्भावयितुं वनान्माम् ॥ ११ ॥
 इत्यर्घ्यपात्रानुमितव्ययस्य
 रघोरुदारामपि गां निशम्य

10al मय्यक विदोष after being fully instructed अनुमत गृह्याय / may
 been d rected or permitted to enter the house/old state प्रसन्नेन by t
 great Psh: satisfied in mind कालोऽहि for this is th's time संक्रमितु
 you to enter the second state सर्वोपकारक्षमं wh ch is capable of helping all
 others

11al अर्हतं worthy of honor gen sing agrees with तव । अमित्रमेव
 by your coming कनो मे न त्वप्रं my mind is not satisfied or satisfied i c
 it wants something more to complete its gratification नियोग being
 anxious to fulfil some command शमितु have you come by the command
 of your master or by yourself सभावयितु to honor me

12al परब्रह्मिण्य the d sciple of Varatunin निशम्य I am ag / heard उदाराम
 अपि गां even this noble speech of Paghru अर्घ्यं in/one expendit re /
 every thing could be inferred fo r the earthen vessel of offering दुर्बलात्

स्वार्थोपपत्तिं प्रति दुबलाश-
 स्तमित्यवोचद्वरतन्तुशिष्यः ॥ १२ ॥
 सर्वत्र नो वार्त्तमवेदि, राजन् ।
 नाये कुतस्त्वय्यशुभं प्रजानाम् ।
 सूर्यो तपत्यावरणाय दृष्टे,
 कक्षेत लोकस्य कथं तमिस्रा ॥ १३ ॥
 भक्तिः प्रतीक्ष्येषु कुलोचिता ते
 पूर्वान मद्दाभागतयातिशेषे ।
 व्यतीतकालस्त्वहमभ्युपेत-
 स्वामर्थिभावादिति मे विषादः ॥ १४ ॥

becoming of feeble hope स्वार्थोपपत्तिं प्रति as to the fulfilment of his own
 object अवोचन् spoke thus to him, Aor वच 125 *Mura* *Mugdha*. 198 *Vya*
karapā Kaumuh part II

13sl न राजन् O King know it is all well with us नाये त्वयि loc abs
 thou being our lord सूर्यो तपति loc Part Abs. the sun shining, sole
 lucente, Stenzler कथं तमिस्रा कक्षेत how coul I there prevail a dark night
 तमिस्रा तामसी रात्रि *Amaru* आवरणाय दृष्टे for obscuring the sight of men
 Some read तमिस्र darkness

14sl प्रतीक्ष्येषु veneration for those worthy of respect कुलोचिता is
 habitual to your race तथा अतिशेषे पूर्वान thou excellest thy forefathers by
 it 1 e by thy veneration 2 Con. अति श्री श्रेते शयाने श्रेते अशयित शिष्ये ।
 व्यतीत but that I have come out of time to thee अर्थिभावान् in the state
 of a pet to her विषाद this is my regret

शरीरमात्रेण नरेन्द्र तिष्ठन्
 आभासि तीर्थप्रतिपादितर्हिः ।
 आरण्यकोपात्तफलप्रसूतिः
 स्तम्बेन नीवार इवावशिष्टः ॥ १५ ॥
 स्थाने भवानेकनराधिपः सन्
 अकिञ्चनत्वं मखजं व्यनक्ति ।
 पर्यायपीतस्य सुरैर्हिमांशोः
 कलाक्षयः श्लाघ्यतरो हि वृद्धेः ॥ १६ ॥
 तदन्यतस्तावदनन्यकार्यो
 गुर्वर्थमाहर्त्तमहं यतिष्ये ।
 स्वस्त्यस्तु ते निर्गलिताम्बुगर्भं
 शरद्वनं नार्दति चातकोऽपि ॥ १७ ॥

15 तीर्थं *having given away your wealth to the worthy* शरीरमात्रेण *existing now only in your body* आभासि *thou appearest* तीर्यार *like wild*
paddy स्तम्बेन *अवशिष्ट* *remaining with its culm* आरण्यक *after being*
plucked of its produce by foresters

16st स्थाने *properly एक being the sole king* व्यनक्ति *your majesty mani-*
facts 7 *con* वि खनज *अनक्ति आह्नोत आनन्न अत्त* अकिञ्चनत्वं *destitution,*
poverty मखज caused by the sacrifice कलाक्षय *The loaning दिमांशो of*
the moon पर्यायपीतस्य gradually drunk. 1 e consumed by the gods स्तम्ब
तर is more excellent वृद्धे than its increase

17st तदन्यत *therefore from another person अनन्यकार्य* *having no*
other business यतिष्ये I shall endeavour एत यतते। आहृतुं to procure

एतावदुक्त्वा प्रतियातुकामं
 शिष्यं महर्षेर्नृपतिर्निषिध्य ।
 किं वस्तु विद्वन् गुरवे अदेयं
 त्वया कियदेति तमन्वयुक्त्वा ॥ १८ ॥
 ततो यथावद्विद्विताध्वराय
 तस्मै स्रयावेशविवर्जिताय ।
 वर्णाश्रमाणां गुरवे स वर्णा
 विचक्षणः प्रस्तुतमाचचक्षे ॥ १९ ॥
 समाप्तविद्येन मया महर्षि-
 विज्ञापितोऽभृद्गुरुदक्षिणायै ।

गुर्वेणं गुरुघन Mallinatha, magistri mei optatum, Steiner, सख्यसु ते be
 it well with thee ! धानकोऽपि not even the chataku अर्दति asks अर्दं आर्दति
 धानर्दं । शरत्घन an autumnal cloud निर्गन्धिताम्बुगर्भं of which the mass
 of waters has been discharged

18sl निषिध्य The king having prohibited, he stopped the pupil
 of the great Rishi प्रतियातुकाम who was desirous of going away एतावदुक्त्वा
 after speaking thus अन्वयुक्त्वा asked him Imperf prop अनु युज युनक्ति युजते ।
 किं O learned man what substance and how much is to be presented
 by you to me is due from you to your preceptor

19sl वर्णा विचक्षण the learned ascetic प्रस्तुतम आचचक्षे stated his case
 perf चक्षे चक्षे अकशासीन अकशासु अन्नत अन्नत चक्षे चक्षे । वर्णाश्रमाणा
 to the ruler of the several castes and states of life स्रयावेश destitute of
 any sentiment of pride or self complacency यथा and who had performed
 the sacrifice according to rule.

स मे विरायास्वलितोपचारं
 तां भक्तिमेवागणयत् पुरस्तात् ॥ २० ॥
 निर्वन्धसञ्जालरूपार्थकार्श्य-
 मचिन्तयित्वा गुरुणाहमुक्तः ।
 वित्तस्य विद्यापरिसंख्यया मे
 कोटोद्यतस्यो दश चाहरेति ॥ २१ ॥
 सोऽहं सपर्याविधिभाजनेन
 मत्वा भवन्तं प्रभुशब्दशेषम् ।
 अभ्युत्सहे सम्प्रति नोपरोद्दु-
 मन्येतरत्वाच्छ्रुतनिष्कृत्यस्य ॥ २२ ॥

20st विद्वापित् the great Rishi was addressed समाह by me on having perfected my learning गुरु with a view to the fee due to the preceptor अतश्चात् पुरस्तात् he accounted as foremost i. e. as a sufficient return, अथ शक्यति अजोषस्य शक्यतायाः । भक्ति विराय अर्पितोपचारो my faith which I had long been unfasting in acts of devotion.

21st अहम् उक्त I was then addressed निर्वन्धसञ्जालरूप by my master grown angry at my importunity अचिन्तयित्वा not considering अर्थकार्श्यं the smallness of my wealth, i. e. my slender means विद्यापरिसंख्यया according to the number of the sciences studied by you चाहरेति me विषय कोटोद्यतस्यो दश fourteen crores of treasure

22st सपर्याविधिभाजनेन by the earthen vessel of the offering of worship मत्वा believing indeed part मम । भवन्तं your helpness प्रभुशब्दशेष to have only the title of Lord remaining in you i. e. to be exhausted of all your wealth. अभ्युत्सहे न उपरोद्दु do not dare to importunate i. e. troul to

इत्थं द्विजेन द्विजराजकान्ति-
 रावेदितो वेदविदां वरेण ।
 एनोनिवृत्तेन्द्रियवृत्तिरेनं
 जगाद् भूयो जगदेकनाथः ॥ २३ ॥
 गुर्वर्थमर्थोऽश्रुतपारदृश्या
 रघोः सकाशादनवाप्य कामम् ।
 गतो वदान्यान्तरमित्ययं मे
 मा भूत् परीवादनवावतारः ॥ २४ ॥
 स त्वं प्रशस्ते महिते मदीये
 वसंश्चतुर्थोऽग्निरिवाग्न्यगारे ।

you *अस्तेतरत्वात्* because of the no-smallness *श्रुत* of the price set on my learning 1 c the exorbitant fee demanded from me

23st. *आवेदित* having been thus addressed *वेदविदां वरेण* by the Brahmin excellent among the adepts in the Veda *जगदेकनाथ* the one or sole lord of the world, Raghu *द्विजराजकान्ति* whose beauty was like that of the king of Brahmans or the moon, *सोमे राज्ञो ब्राह्मणानाम्* । *एनोनिवृत्त* the functions of whose senses were restrained from sin *जगाद् भूय* spoke again.

24st. *गुर्वर्थमर्थोऽर्थो* a petitioner for his master's fee. *श्रुतपारदृश्या* who has seen the extremities of the Veda, thoroughly acquainted with the Veda *अनवाप्य* not having attained his object from Raghu *वदान्यान्तर* went to another liberal man *मा भूत्* let there not be *परीवादनवावतार* this new rise of reproach--to me a disgrace which had never before been my lot to bear

25st. *वसन्* dwelling *प्रशस्ते* in my excellent or large and honoured *अग्न्यागारे* house of fire or sanctuary as a fourth fire *द्विजानि अहानि* for two

द्वित्राण्यहान्यर्हसि सोढमर्हन्
 यावद् यते साधयितुं त्वदर्थम् ॥ २५ ॥
 तथेति तस्यैवितथं प्रतीत.
 प्रत्यग्रहोत् सङ्गरमग्रजम्बा ।
 गामात्तसारां रघुरष्यवेद्य
 निष्कट्टुमर्थं चकमे कुबेरात् ॥ २६ ॥
 वशिष्ठमन्त्रोत्तणजात् प्रभावा-
 द्दुन्दुदाकाशमहीधरेषु ।
 मरुत्सखस्त्रेव वलाहकस्य
 गतिर्विजग्ने न हि तद्रथस्य ॥ २७ ॥

सोढु you are fit to forbear inf मद । चरंन patiently wait for two or
 three days in this holy mansion, O thou worthy of honor यावत् इति while
 I endeavour साधयितुं to accomplish your object

२६। ~~अत्रैव~~ the first line is in the Desiderium because the Desiderium

also seeing the earth furnished with treasures यात् या दापात् part पदमे
 desired कस काम्यत । निष्कट्टु to procure wealth from Kuvira inf
 शय ।

२७। वशिष्ठ मन्त्र उत्तणजात् from the power produced by his consecration
 to the throne with the mantra or incantation of Paushika विजग्ने न हि the
 course of his chariot was unimpeded perf. pass. वि इत् । उदन्त both on
 the sea and in the air and on mountains words signifying the earth imply

इत्यं द्विजेन द्विजराजकान्ति-
 रावेदितो वेदविदां वरेण ।
 ष्णोनिवृत्तेन्द्रियवृत्तिरेनं
 जगद् भूयो जगदेकनाथ ॥ २३ ॥
 गुर्वर्थमर्थी श्रुतपारदृश्या
 रघोः सकाशादनवाप्य कामम् ।
 गतो वदान्यान्तरमित्ययं मे
 मा भून् परीवादनवावतारः ॥ २४ ॥
 स त्वं प्रशस्ते मद्दिते मदीये
 वसंश्चतुर्योऽग्निरिवाग्न्यगारे ।

you *अश्वेतमान्* because of the no-smallness *सुत* of the price set on my learning i. e. the exorbitant fee demanded from me

23rd *आवेदित* having been thus addressed *वेदविदां वरेण* by the Brahmin excellent among the adepts in the Veda; *जगदेकनाथ* the one or sole lord of the world, *द्विजराजकान्ति* whose beauty was like that of the king of Prabhās or the moon, *षोमो राजा मे वाङ्मनामास* I restrained the functions of a horse's senses were restrained from sin *जगद् भूय* spoke again

24th *गुर्वर्थम् अर्थो* a petitioner for his master's fee *श्रुतपारदृश्या* who has seen the extremities of the Veda, thoroughly acquainted with the Veda; *अनवाप्य* not having attained his object from *द्विजराजकान्ति* went to another liberal man *मा भून्* let there not be *परीवादनवावतारः* this new rise of reproach—to me a disgrace which had never before been my lot to bear

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द्वित्राण्यहान्यर्हसि सोढमर्हन्
 यावद् यत्ने साधयितुं त्वदर्थम् ॥ २५ ॥
 तथेति तस्य उवितथं प्रतीतः
 प्रत्यग्रहीत् सङ्गरमग्रजन्मा ।
 गामात्तसारां रघुरप्यवेक्ष्य
 निष्क्रेष्टुमर्थं चकमे कुबेरात् ॥ २६ ॥
 वशिष्ठमन्त्रोत्तणजात् प्रभावा-
 दुदन्वदाकाशमहीधरेषु ।
 मरुत्सखस्येव वलाहकस्य
 गतिर्विजघ्ने न हि तद्रथस्य ॥ २७ ॥

सोढु you are fit to forbear inf मत्त । अर्हन् patiently wait for two or
 three days in this holy reunion, O thou worthy of honor यावत् यत्ने while
 I endeavour साधयितुं to accomplish your object

also seeing the earth furnished with treasure भात्त वा दा pass part चकमे
 neutral कस कस्यते । निष्क्रेष्टु to procure wealth from Kuvēra inf
 लय ।

27th वशिष्ठ मन्त्र उत्तणजात् from the power produced by his consecration
 to the throne with the mantra or incantation of Vasishtha विजघ्ने न हि the
 course of his chariot was unimpeded, perf. pass वि दन् । उदन्त both in
 the s a and in the air and on mountains, words signifying the earth imply

अद्याधिगिञ्जये प्रयतः प्रदोषे
 रत्नं रघुः कृष्णितगन्धगर्भम् ।
 मागन्तामग्भायनयैव धीरः
 कैनामनायं तरसा जिगीषु ॥ ७८ ॥
 प्रातः प्रयाणाभिमुगाय तर्गै
 मपिण्णया कोपगृष्टे नियुक्ता ।
 पिरणमर्यो कोपगृष्टस्य मध्ये
 वृष्टिं शगंसुः पतितां नभस्तः ॥ ७९ ॥
 तं भूपतिर्भागरक्षेमराशिं
 नन्धं सुयेराट्ठभियास्यमानान् ।

दिदेश कौत्साय समस्तमेव
 पादं सुमेरोरिव वज्रभिन्नम् ॥ ३० ॥
 जनस्य साकेतनिवासिनस्तौ
 द्वावप्याभूतामभिनन्द्यस्तौ ।
 गुरुप्रदेयाधिकनित्यदोऽर्थो
 नृपोऽर्थिकामादधिकप्रदय ॥ ३१ ॥
 अयोध्यामीशतवाचितायं
 प्रजेश्वरं प्रीतमना मद्दर्थिः ।
 स्पृशन् करेणानतपूर्वकार्यं
 संप्रस्थितोवाचमुवाच कौत्सः ॥ ३२ ॥

30d दिदेश the king gave Koutsa समस्तमेव the entire, without reserve पादुर brilliant heaps of gold वज्रभिन्नमात्र obtained from Kavera who was about to be marched against 2 fut. pass. part वज्रि या पाद like a ball of Samera वज्रमिद struck and thrown down by lightning pass. part मिद् मिगति ।

31a साकेतनिवासिन of peop inhabiting Ayodhya दो दो वज्रि वभता Aor 3d dual म् पर्वति both of them became वभिन्द्या objects of laudation for their conduct दुद् the petitioner undaunted more than was due to his preceptor खप and the king giving more than was desired by the petitioner

32a The great Rishi Kautsa श्रवन् in mind स्पृशन् touching with his hand प्रजेश्वर the lord of men who were his subjects उद् by whom hundreds of camels and mares were made to carry the treasure वाचन्

किमत्र चित्रं यदि काममूर्धु-
 र्वृत्ते स्थितस्याधिपतेः प्रजानाम् ।
 अचिन्तनीयस्तु तव प्रभावो-
 मनोपितं द्यौरपि येन दुग्धा ॥ ३३ ॥
 आशास्यमन्यत् पुनरुक्तभृतं
 श्रेयांसि सर्वाण्यधिजग्मुपस्ते ।
 पुत्रं नभस्यात्मगुणानुरूपं
 भवन्तमीदं भवत पितेव ॥ ३४ ॥
 इत्थं प्रयुज्याशिपमग्रजन्ता
 राज्ञे प्रनीयाय गुरा सकाशम् ।

राजापि क्षेभे सुतमाशु तस्मा-
 दालोकमकीदिव जीवलोकः ॥ ३५ ॥
 ब्राह्मे मुहूर्त्ते किल तस्य देवो
 कुमारकल्पं सुषुवे कुमारम् ।
 अतः पिता ब्रह्मण एव नाम्ना
 तमात्मजनानमजं चकार ॥ ३६ ॥
 रूपं तदोजसि तदेव वीर्यं
 तदेव नैसर्गिकमुन्नतत्वम् ।
 न कारणात् स्वादिभिदे कुमारः
 प्रवर्तितो दीपइव प्रदीपात् ॥ ३७ ॥

35st एषजन्ता the first born, the Brahmin प्रवृज्य having conferred
 ब्राह्मिण a blessing on the king प्रतीपाय returned to his preceptor पर
 प्रति ६; क्षेभे the king also obtained परि prop सन्ध no reduplication
 शर्कात् as the animated creation receives light from the sun

36th ब्राह्मे मुहूर्त्ते at the Brahma hour कुमारकल्प a boy obtained like
 Kartikeya सुषुवे his queen brought forth परि prop स्र स्रजे अमेह ।
 अरमशब्दान् he made his son by name अश्रु from an appellative of
 Brahma

37th रूपं तदोजसि his body; the same in power as his father's
 वीर्यं his valor the same नैसर्गिकोन्नतत्वं his natural high status the
 same न कारणात् the former did not differ from the cause i. e. his father
 प्रवर्तित as a light produced from a lamp does not

उपात्तविद्यं विधिवद्गुरुभ्य
 स्तं यौवनोद्भेदविशेषकान्तम् ।
 त्र्यो साभिलाषापि गुरोरनुज्ञा
 धीरेव कन्या पितुराचकाङ्क्ष ॥ ३८ ॥
 अथेश्वरेण क्रथकैशिकानां
 स्वयंवरार्थं स्वसुरिन्दुमत्या ।
 आप्त कुमारजनयनोत्सुकेन
 भोजेन दूतो रघवे विद्यष्टः ॥ ३९ ॥
 तं श्लाघ्यसम्बन्धमसौ विचिन्त्य
 दारक्रियायोग्यदशञ्च पुत्रम् ।
 प्रस्थापयामास ससैन्यमेन-
 मृद्वा विदर्भाधिपराजधानीम् ॥ ४० ॥

38a) उपात्तविद्यं vide V 1 supra गुरुभ्य all pl यौवनोद्भेद him ex-
 tremely handsome by the development of youth सो the goodness of fortune
 साभिलाषापि through filled with desire for him आचकाङ्क्ष wished for अनुज्ञा
 the father's persuasion धीरेव like a discreet daughter

39a) ईश्वरेण by the lord Bhōj, by name क्रथकैशिकानां of the kingdom
 of Fudarbha स्वयंवरार्थं for the ceremony of the selection of a bridegroom
 स्वसुरिन्दुमत्या of his sister Indumati कुमार anxious for fetching the prince
 Aja qualifies Bhōj आप्त a competent ambassador विद्यष्ट was sent to
 Raghu

40a) चतौ विचिन्त्य /e, Raghu thinkin, श्लाघ्यसम्बन्ध a desirable all-
 round दार an i his son to be now is a fit state for getting a wife

तस्योपकार्यारचितीपचारा
 वन्यतरा जानपदोपदाभिः ।
 मार्गे निवासा मनुजेन्द्रसुतो-
 र्बभूवुसुद्यानविचारकन्या ॥ ४१ ॥
 स नर्मादारोधसि श्रीकरार्द्रै-
 र्मंसुद्धिरानर्त्तितनक्तमाले ।
 निवेशयामास विलहिताध्वा
 ज्ञान्तं रजोधसरकौतु सैन्यम् ॥ ४२ ॥
 अयोपरिष्ठाद्भ्रमरैर्भ्रमद्भिः
 प्राक् सूचितान्तसलिलप्रवेशः ।

प्रत्यावधानाय sent him back to the weekly capital of the king of Vidarbha.

41a) तस्य निवासा his halting residences or stations on the way उपकार्यैः with royal accommodations constructed in pavilions qualified निवासाः । वन्यतरा other than sylvan जानपद उपदाभिः by presents from villagers मनुजेन्द्रसुतो his, the son of the lord of men, उद्यान his habitations, on the way became almost like places of amusement in gardens or parks.

42a) निवृत्तिवाधा having passed over his way & accomplished his journey निवेशयामास he encamped his wearyd troops रज whose flags had become grey by the dust मंसदा on the banks of the darma ज्ञान्तं where the Carany trees were gently shaken by the wind मर्षितं caused of वन् दत्तति । श्रीकरार्द्रैः moist with drops of water

43a) मरिच from the river उद्यमज्ज्वा wild elephant emerge ? पशु मण्डल मज्जति स्वभाहीन सदस्यनि घट । निघोत & hose for je checks were cleared by

निर्धौतदानामलगण्डभित्ति-

र्वन्य सरित्तो गज उन्ममज्ज ॥ ४३ ॥

नि.शेषविचालितधातुजापि

वप्रक्रियामृत्त्ववतस्तटेपु ।

नीलोर्द्धरेखाश्वलेन शंसन्

दन्तद्वयेनाशमविकुण्ठितेन ॥ ४४ ॥

संहारवित्तेपलघुक्रियेण

हस्तेन तीराभिमुखः सशब्दम ।

वभौ स भिन्दन् वृद्धतस्तरङ्गान्

वार्य्यर्गलाभङ्गइव प्रवृत्त ॥ ४५ ॥

the temporal liquor being washed off घाव घावति धीत । प्राक् whose entrance into the water had been indicated before धमद्भि by black bees hovering over the water धम भ्रम्यति धाम्यति धमति चम्रुधन् चमसीन् चमाम धेमसु चमसु धमिष्यति धाम ।

43sl. This sloka is a reference to the wild elephant mentioned in the preceding शंसन् indicating अश्वविकुण्ठितेन by his two tusks being rock smitten निशेष though thoroughly washed off their yellowish hue नील variegated with a black line upward वप्रक्रिया his biting and digging up by the sides of the Ruckshavan mountain.

45sl. he वभौ appeared तीराभिमुख with his face turned toward the shore हस्तेन by his trunk संहार being quickl) or nimbly drawn in and again projected भिन्दन् breaking through pres part. of भिद् भिनत्ति । वृद्ध the large waves वार्य्यर्गलाभङ्गे as if bent on bursting the bars or bolts his stable

शैलोपम. शैवलमञ्जरीणां
 जालानि कर्पन्नुरसा स पथ्यात् ।
 पूर्वं तदुत्पीडितवारिराशि.
 सरित्प्रवाहस्तटमुत्सर्प ॥ ४६ ॥
 तस्यैकनागस्य कपोलभित्त्यो
 र्जलावगाच्चक्षणमात्रशान्ता ।
 वन्येतरानेकपदर्शनेन
 पुनर्दिदीपे मटदुर्दिनश्रीः ॥ ४७ ॥
 सप्तच्छदक्षीरकटुप्रवाहम्
 असह्यमाघ्राय मदं तदीयम् ।

46st शैलोपम the mountain like elephant शैवल मञ्जरीणां jwells of net works
 or clusters of net wood stalks जल कर्पन्ति वा छरन्ति अन्तर्गतं अन्तर्गतं अन्तर्गतं
 अन्तर्गतं कर्पन्ति अन्तर्गतं छरन्ति । अन्तर्गतं by her chest पदान् afterword's तट उन्नतम्
 crept up i. e. leaped up to the shore सप सपन्ति अन्तर्गतं अन्तर्गतं अन्तर्गतं
 सपन्ति अन्तर्गतं सपन्ति सपन्ति । पूर्वं तदुत्पीडित at first i. e. before him the
 collection of waters upheaved by himself सरित् प्रवाह as a river torrent
 had overflowed the same

47st मटदुर्दिनश्री the splendor of the shower of temporal juice मद्य
 * एकनागस्य कपोलभित्त्यो from the two temporal openings of that one or lonely
 elephant जलावगाचन which had for a moment subsided by the plunge
 in the water वन्येतरानेकपदर्शनेन by the sight of elephants other than
 itself i. e. of tame elephants पुनर्दिदीपे became again a flame or aug-
 mented दीप 4 cony दीप्यते अदीपि अदीपिदि दीपि दीप्यते दीप ।

18st आघ्राय having smelt Indeed part वा निवृत्ति अन्तर्गतं अन्तर्गतं अन्तर्गतं

विनद्धिताधीरणतीव्रयत्नाः
 सेनागजेन्द्रा विमुखा बभूवुः ॥ ४८ ॥
 स किन्नबन्धद्रुतयुग्मशून्यं
 भग्नाक्षपर्य्यस्तरयं क्षणेन ।
 रामापरित्राणविहस्तयोधं
 सेनानिवेशं तुमुलं चकार ॥ ४९ ॥
 तमापतन्तं नृपतेरवध्यः
 वन्यः करोति श्रुतवान् कुमारः ।
 निवर्त्तयिष्यन् विशिखेन कुम्भे
 जघान नात्यायतकृष्टशार्ङ्गः ॥ ५० ॥

प्राप्यति घात प्राण । मद मदीय , his temporal juice असह्य intolerable
 मत्तशब्द like an acrid stream of the milk of the *Saptachhuda* सेनागजेन्द्रा
 the large elephants of the army विनद्धित आधीरण तीव्रयत्नाः trans-
 gressing the sharp or great efforts of the elephant-drivers—unmind-
 ful of all their efforts विमुखा became *averse*, turned their faces

49st स he, that wild elephant from the sea क्षणेन सेनानिवेशं तुमुलं
 चकार in a moment turned the camp of the army into a scene of perfect
 confusion like a *mingled fight* किन्नबन्ध empty of its draft animals which
 breaking through their reins or bonds had taken to flight भग्नाक्ष full of
 over turned broken wheeled ears, रामा in which the warriors or soldiers
 were at a loss for the protection of the females, the last four subjects as
 refer to सेनानिवेशं ।

50st कुमार The prince श्रुतवान् having heard—: e understood
 from the Vedas otherwise called *Sruta* or *hearings* नृपते अवध्य वन्य करी
 इति that " a wild elephant i. e. other than a war elephant in a combat, is

स विद्वमान्नः किल नागरूपम्,
 उत्सृज्य तद्विम्मितसन्धदृष्टम् ।
 स्फुरत्प्रभामण्डलमध्यवत्ति
 कान्तं वपुर्व्योमचरं प्रपेदे ॥ ५१ ॥
 अथ प्रभावोपनतैः कुमारं
 कल्पद्रुमोत्थैरवकीर्ष्य पुष्पैः ।
 उवाच चाग्नी दग्धनप्रभाभिः
 संवर्द्धितैरस्यलतारहारः ॥ ५२ ॥

not to be killed by a king" तम् आपतन्त निवर्त्तयिष्यन् *being about to be being*
willing to stop, without killing, that rushing elephant न अपत्यापतत्तदृष्टम्
not drawing his bow to any great length विशिष्टेन कुम्भे कण्ठम् struck on his
frontal hump with his arrow एव यन्नि एत प्रपि जति अरन् चवधीत् जवान
एभिष्यति एत ।

51st स विद्वमान् किल The elephant, (as they say) merely or scarcely
 perceiveth नागरूप उत्सृज्य *giving up the form of an elephant तद्विम्मित being*
looked at by the soldiers thereby astonished एव व्योमचर प्रपेदे assumed an
aerial body i. e. the body of a person that traverses the sky वाक्च
सोम स्फुरत्प्रभामण्डल in the midst of a brilliant encircling light यद्य
विद्यति अवाकीर्ष्य वा अभाकीर्ष्य विद्याद्य अवाक्नि वा भवत्यति विद् । एत एवति
एवते अवाकीर्ष्य अदृष्ट ममर्जे ममर्जे अवाक्नि ममर्ते एत । स्फुर स्फुरति अस्फुरीत
पुष्पहारः कुरिष्यति । एत एवते अवाक्नि एते पन्सते पन्स ।

52nd अथ कुमारं चवकीर्ष्य *then having spiralled the prince*
प्रभावोपनतैः कल्पद्रुम उत्थैः पुष्पैः with flowers of the celestial tree ob-
tained by his power उवाच चाग्नी The eloquent aerial person spoke
thus दग्धनप्रभाभिः संवर्द्धितैरस्यलतारहार augmenting by the reflection of
the brilliancy of his teeth the splendor of the large pearl necklace

मतङ्गशापादवलेपमूलात्
 अवाप्तवानस्मि मतङ्गजत्वम् ।
 अवेहि गन्धर्वपतेस्तनूजं
 प्रियंवदं मां प्रियदर्शनस्य ॥ ५३ ॥
 स चानुनीतः प्रणतेन पश्चात्
 मया महर्षिर्मृदुतामगच्छत् ।
 उष्णत्वमग्न्यातपसंप्रयोगात्
 शैत्यं हि यत् सा प्रकृतिर्जलस्य ॥ ५४ ॥

pendent on the prince's *chest* अवकीर्णः] Indeed part. अव ह्यु किरति अकारिन्
 घकार कटिष्यति करीष्यति कीर्णः । वच यद्धि यच्चि वध्मि अवीचत उवाच
 वक्ष्यति उक्तः ।

53sl. मतङ्ग by the *malediction* of the Rishi *Matanga* अवलेपमूलात्
 caused by my own *arrogance* अवाप्तवान् I had got into the *strife* of
 an elephant अवेहि माम् *know me* अव इहि Imperat. 3 sing of वृत् to go
 वति अगान् इयाथ एष्यति इतः । Verbs signifying "to go" obtain the mean-
 ing of *knowing* when preceded by अव । गन्धर्वपते the *son of the chief* of
Gandharvas प्रियवदम् refers to माम् *me* by name Priyavada प्रियदर्शनस्य
 refers to गन्धर्वपते the *chief of the Gandharvas* who was of an agreeable
 appearance

54sl. स च अनुनीतः Then he the great Rishi being supplicated,
 प्रणतेन मया by me prostrated before him मृदुताम् got to *leniency* & e
 became lenient मम मध्वति अगमन जगाम गमिष्यति गतः । उष्णत्वं जलस्य for
 the *warmth of water* अग्नि आतप संप्रयोगात् is owing to the *application of*
fire or the sun शैत्यम् that which is coolness in it is of its own nature
 & e coolness is natural to water

इत्वाकुवंशप्रभवो यदा ते
 भेत्सूत्यज कुम्भमयोमुखेन ।
 संयोक्ष्यसे स्वेन वपुर्महिम्ना
 तदेत्यवोचत् स तपोनिधिर्मां ॥ ५५ ॥
 संमोचितः सत्ववता त्वयाहं
 शापाच्चिरप्रार्थितदर्शनेन ।
 प्रतिप्रियं चेद्भवतो न कुर्यां
 वृथा हि मे स्यात् स्वपटोपलब्धि ॥ ५६ ॥
 संमोहनं नाम सखे ममास्त्वं
 प्रयोगसंचारविभक्तमन्त्रम् ।

55al तदा इति शचीवत Then thus the Rishi the very repository of the
 ceticism spoke to me तत्र वक्ति शचीवत एवात्र वक्षति उक्त । इत्वाकु 'When
 Aja a descendant from the race of Ikshvaku भेत्सूत्यज ते कुम्भे अयोमुखेन shall
 pierce thy frontal hump by his iron-pointed arrow भिद् भित्ति भिन्ने अभिद्भ
 or अभिद्भोत् अभिन्न विभेद् विभिदे भेत्सूति भेत्सूत भिद् । संयोक्ष्यसे then thou
 shalt be rejoined । सं शाल्त् recover thy own bodily splendor युज युनक्ति
 युज्जे अयुज्जत् वा अयोचीत् अयुक्त युयोज युयुजे योयति योयने युक्त ।

56al संमोचितः शापात् Being freed from the curse which had been
 inflicted on me सत्ववता त्वया by thee O powerful prince चिर whose
 appearance had been long prayed for by me प्रतिप्रियम् if I do not render
 you some service in return that may be agreeable to you कुर्याम् Pot of
 ल करति अकार्षीत् अकार करिष्यति एत । मे स्वपटोपलब्धि then the attain-
 ment of my own (or natural) position एवा would be in vain एवात् Pot
 of अत्र अलि स वलि आलीन ।

गान्धर्वमादत्स्व यतः प्रयोक्तुः
 न चारिहिसा विजयश्च क्षस्ते ॥ ५७ ॥
 अलं हिया मां प्रति यन्मुहुर्त्तं
 द्यापरोऽभूः प्रहरन्नपि त्वम् ।
 तस्मादुपच्छन्दयति प्रयोज्यं
 मयि त्वया न प्रतिपेधरीच्यम् ॥ ५८ ॥
 तयेत्युपस्पृश्य पयः पयित्रं
 सोमाङ्गयायाः सरितो नृसोमः ।
 उदङ्मुख सोऽस्त्वविदन्समन्त्रं
 जग्राच्च तस्मान्निगृहीतशापात् ॥ ५९ ॥

एवं तयोरध्वनि दैवयागात्
 आसेदुपो. सख्यमचिन्त्यहेतु ।
 एको ययौ चैत्ररथप्रदेशान्
 सौराज्यरम्यानपरो विदर्भान् ॥ ६० ॥
 तं तस्थिवांसं नगरोपकाष्ठे
 तदागमाच्छुद्धगुरुप्रहर्षः ।
 प्रत्यञ्जगाम कथकैशिकेन्द्रः
 चन्द्रं प्रवृद्धार्मिर्वोर्मिमाली ॥ ६१ ॥

his mouth by his hands i. e. performed achamana or purified his hands and mouth एष पवित्रम् the holy water सोमोद्भाषा वरित of the river spring from the moon i. e. the Nerbudda नृपोऽसौ He the human moon i. e. the eminent man, Aja अक्षयिने expert in arms एदद्दुष् with his face turned to the north अयाह received or accepted Perf of एह । इत्यस्त्रम् the incantation weapon तच्छात् from him liberated from the curse

60al एवं तयोः Thus of the two अध्वनि contracting fortitiously (or under a providential dispensation) on the way आसेदुपो 2 | ret or Perf part genitive dual from आसर सीदति अयाह मयात् मत्स्यति सत्र सदिवात् । सख्यम् friendship from an unthought of (i. e. unexpected) cause एक one of the two ययौ went Perf of य । चैत्र to the air of Chaitraratha the garden of Kuber; kept by Chaitraratha अयाह the other सौराज्य रम्यात् to the well governed beautiful kingdom of Vidarbha

61al. तं तस्थिवांसम् his stopping Perf. part. accus. sing अया निवृत्तिं अयात् तस्यौ अयाति अयात् तस्थिवांसम् । नगरोपकाष्ठे on the suburbs कथ कथ related with exquisite delight at his arrival प्रत्यञ्जगाम advanced to him कर्मिमाली इव like the surgy ocean चन्द्रं प्रवृद्ध कर्मि advancing up-heaving surges at the spring tides to meet the moon

प्रवेद्य चैनं पुरमग्रयायो
 नीचैस्तयोपाचरदपिंतश्री ।
 मने यथा तत्र जन समेत
 वैदर्भमागन्तुमजं गृहेशम् ॥ ६९ ॥
 तस्याधिकारपुरुषैः प्रणतैः प्रदिष्टां
 प्राग्द्वारवेदिविनिवेशितपूर्णकुम्भाम् ।
 रम्यां रघुप्रनिनिधिः स नवोपकाय्या
 बान्छान् परामिव दशां मदनेऽध्यवास ॥ ६९ ॥

तत्र स्वयंवरमाहतराजलोक
 कन्यान्लाम कमनोयमजस्य लिप्सो ।
 भावावबोधकलुपा दयितेव रात्रौ
 निद्रा चिरेण नयनाभिमुखो बभूव ॥ ६४ ॥
 तं कर्णभूषणनिपोडितपीथरांसं
 शय्योत्तरच्छदविमर्दकशाङ्गरागम् ।
 सृतात्मजाः स्वयसः प्रथितप्रबोधं
 प्रबोधयन्नुपसि वागभिरुदारवाचः ॥ ६५ ॥
 रात्रिर्गता मतिमता वर मुञ्च शय्यां
 धात्रा द्विधैव ननु धर्जगतो विभक्ता ।

64st मत्र there निद्रा sleep भावावबोध like a female unable to under-
 stand the wishes of her consort चिरेण came late at night before the eyes
 चमस्य of Aja लिप्सो her sing of लिप्सु desirous of obtaining बभूव
 कन्या ललाम that wished for paragon of a maiden स्वयवर on account of
 whose expected election of a husband there was an assemblage of kings.

65st स तम कर्णभूषण whose broad shoulders had been grated by
 his earrings शय्योत्तर the ornament decorations of whose bed had been
 swept off by the over-covering sheet of the bed प्रथितप्रबोध who was eminent
 in wisdom सृतात्मजा the sons of bards स्वयसः his equals in age उदारवाच
 of excellent speech प्रबोधयन्नुपसि aroused from sleep उपसि at dawn शय्यां
 by their panegyric language as follows

66st रात्रिर्गता मतिमता वर (1) thou the best
 among the intelligent मत्र शय्या वरुः thou (2) con] मुञ्चति हृष्टो अनुचन्
 चनुक्त भीषति भीषते मुक्त । धू जगत् the burden of the world ननु विभक्ता / as

तामेकतस्तव विभक्तिं गुरोर्विनिद्रः
 तस्या भवानपरधुर्यपदावलम्बी ॥ ६६ ॥
 निद्रावशेन भवताप्यनपेक्षमाणा
 पर्युत्सुकत्वमवसा निशि खण्डितेव ।
 लक्ष्मीर्विनोदयति येन दिगन्तलम्बी
 सोऽपि त्वदाननरुचिं विजहाति चन्द्रः ॥ ६७ ॥
 तद्वल्गना युगपदुन्निपितेन तावत्
 सद्यः परस्परतुल्यमधिरोचतां द्वे ।

is not born divided द्विषेव even two fold in two parts धीरा by the creator ता
वस्तु which on the one hand तव गुरुः thy father विभक्तिं bears भ 3 conj विभक्तिं
विभक्ते चत्वार्षीत् अथत नभार विभक्त्यभूव &c. वभू भरिष्यति भरिष्यते भत ।
विनिद्रः sleepless refers to 'thy father' भवान् and you or your highness
तस्या अपर धुर्यपदावलम्बी are in the place of its other bearer

67sl. अनपेक्षमाणा Lakshmi disregarding भवता अपि पर्युत्सुकत्वम् her
attachment even to thee निद्रावशेन overpowered by sleep refers to भवता ।
अवसा like a female deserted at night and therefore embittered by
jealousy चन्द्रः येन विनोदयति the moon, with whom she Lakshmi has been
amusing herself to relieve her jealousy दिगन्तलम्बी he, too, the moon,
setting at the extremity of the horizon त्वदाननरुचिं विजहाति is giving
up the splendor, the representative of thy face—व 3 conj जाहाति चत्वार्षीत्
कश्चिं जामति हीन ।

68sl. तन् वल्गना Therefore by the beautiful simultaneous opening
द्वे भवतः अधिरोचता let the two obtain at once परस्परतुल्यं mutual comparison
or similitude) तव चक्षुः the two, namely, thine eye चक्षुः प्रसन्नमान within
which is rolling a delicate star or pupil, पद्म च and the lotus too

प्रस्यन्दमानपरुपेतरतारमन्त
 चक्षुस्तव प्रचलितभ्रमरश्च पद्मम् ॥ ६८ ॥
 वृन्ताच्छुभं हरति पुष्पमनोकहानां
 संब्रज्यते सरसिजैररुणांशुभिन्नैः ।
 स्वाभाविकं परगुणेन विभातवायुः
 सौरभ्यमोश्चरिव ते मुखमारुतस्य ॥ ६९ ॥
 तान्मोदरेषु पतितं तरुपञ्जवेषु
 निद्धौतहारगुलिकाविशदं हिमाम्भः ।
 आभाति लब्धपरभागतयाऽधरोष्ठे
 लीलास्मितं सुदग्नाच्चिरिव त्वदीयम् ॥ ७० ॥

परुपेतरतारम् whereabout the black bee is moving round अधरोष्ठम् Impera-
 tive dual रह 1 conj रोहति अरुणं रोहति कठ ।

69th विभातवायु The morning breeze परगुणेन रूपे इव desirous of ob-
 taining, as it were, by means of other's virtues सौरभ्यं the sweet scent स्वाभा-
 विकं which is natural to or inherent in ते मुखमारुतस्य the air of thy mouth
 i. e. thy breath हरति seizes वृन्तान् from the stalk लघु पुष्पम् अनोकहानां the
 loose flowers of trees संब्रज्यते and unites itself सरसिजैः with lotuses अरुणां-
 शुभिन्नैः opened by the rays of Aruna or rising sun रह 1 conj हरति अरुणं
 अहार हरिष्यति कृत् । सज्ज 4 conj स्रज्यते See V 51

* 70th हिमाम्भः the dew-water, श्लेषनिन dropped तरुपञ्जवेषु on
 the foliage of trees तान्मोदरेषु red inside निधौतं white as a cleansed neck
 face of pearls refers to dew drops आभाति shines appears मा 2 conj मति
 आभातीत र्धौ भास्यति भान । लब्धं by obtaining excellence त्वदीयं लीलास्मितं
 इव like thy unspotted smile अधरोष्ठे on thy lips सुदग्नाच्चिः endowed with
 the brightness of thy teeth

यावत् प्रतापनिधिराक्रमते न भानुः
 अक्राय तावदरुणेन तमो निरस्तम् ।
 आयोधनाग्रसरतां त्वयि वीर याते
 किंवा रिपूंस्तव गुरुः स्वयमुच्छिनत्ति ॥ ७१ ॥
 शयां जहत्युभयपक्षविनीतनिद्राः
 स्तम्बेरमा मुखरशृङ्खलकर्षिणस्ते ।
 येषां विभान्ति तरुणारुणरागयोगात्
 भिन्नाद्रिगैरिकतटा इव दन्तकोशाः ॥ ७२ ॥
 दीर्घेष्वमी नियमिताः पटमण्डपेषु
 निद्रां विहाय वनजात वनायुद्देश्याः ।

71st यावत् भावः प्रतापनिधि while the sun, the repository of brilliance
 न आक्रमते has not yet risen तम 1 conj क्रम्यति क्रामति क्रम्यते क्रमते अक्रामीत्
 अक्राल अक्राम अक्रमे क्रमिष्यति क्रम्यते क्रान् । अक्राय भावत् instantly meanwhile
 तम निरस्त is the darkness dispelled अरुणेन by Aruna आयोधनाग्रसरता त्वयि
 याते thou having undertaken the lead in battles वीर O hero ! तव गुरु किं वा
 will thy father now रिपूंस्तव स्वयमुच्छिनत्ति himself destroy the enemy अन् रिद
 7 conj विनत्ति विन्ते अविशदत् अश्नैतघीत अश्चित विच्छेद विच्छिदे अन्त्यति
 वेत्स्यते विभ्र ।

72st ते तम्बेरमा thy elephants उभय having overcome sleep by changing
 both sides मुखरशृङ्खलकर्षिण drawing their clanging chains शयां जहति
 are leaving their beds प्रेष 3 pl हा 3 conj. जहति अहामीत् हास्यति हीन ।
 येषां whose दन्तकोशाः bed-like tusks अरुणारुण with the orient light of the
 young or rising sun on them विभान्ति are shining, appearing भिन्नाद्रि as
 if they had cleft asunder the red mineralled sides of a mountain

वक्रोष्मणा मलिनयन्ति पुरोगतानि
 लेह्यानि सैन्धवशिलाशकलानि वाहाः ॥ ७३ ॥
 भवति विरलभक्तिर्न्तानपुष्पोपचार
 सकिरणपरिवेपोद्भेदशून्या प्रदोषा ।
 अयमपि च गिरं नस्तत्रबोधप्रयुक्तम्
 अनुवदति शुक्ले मञ्जुवाक् पञ्जरस्य ॥ ७४ ॥
 इति विरचितवामिर्बन्दिपुत्रे कुमार
 सपदि विगतनिद्रस्तल्पमुज्ज्वलाच्चकार ।

73rd वक्रो वाहा *these horses* वनापुदेया *of the country of Vanāpu* or
 Persia, निघण्टुना १८१ in दीर्घेषु पटमण्डपेषु *in large thatched or silken*
partitions निद्रा विहाय *having given up sleep* वनमास *O thou lotus-eyed Aja*
 मलिनयन्ति *are soiling* वक्रोष्मणा *by the warmth of their mouths* । e. their
 breath सैन्धवशिलाशकलानि *the bits of rock salt* पुरोगतानि *placed before*
 them लेह्यानि *for them to lick* । e. rat. Mallanītha here cites an authority
 maintaining that salt is a good thing for horses in the morning —

पूर्वाह्णकाले चाद्याना शयने लवणं दितम् ।

शुक्लमौहविवन्नम् लवणं सैन्धव वरम् ॥

74th खानपुष्पोपहार *flowers presented to thee are withering* भवति *and*
are becoming विरलभक्ति *loose in texture* प्रदोषा *the lamps* सकिरणपरिवर्णा
 उद्भेदशून्या *are becoming round or dim by the throbbing of the halo of their*
 शय्या *and this thy parrot too* मञ्जुवाक् *soft in speech*
 पञ्जरस्य *remaining in its cage* अनुवदति *is repeating after us* न विर *our*
 records जगप्रवीष *pry into* प्रयुक्ता *used for avulsing their* वदति *con;* वदति *अवादीत*
 उवाच *परिप्रायति* उदित ।

75th इति *Thus* कुमार *the prince* विगतनिद्रः *his sleep being removed*
 बन्दिपुत्रे *by the sons of lords* विरचितवामिर् *speaking in well composed*

यावत् प्रतापनिधिराक्रमते न भानुः
 अक्राय तावदरूपेण तमो निरस्तम् ।
 आयोधनाग्रसरतां त्वयि वीर याते
 किंवा रिपूंस्तव गुरुः स्वयमुच्छिनत्ति ॥ ७१ ॥
 शय्यां जहत्सुभयपक्षविनीतनिद्राः
 स्तम्बेरमा मुखरशृङ्खलकर्पिणस्ते ।
 येषां विभान्ति तरुणारुणरागयोगात्
 भिन्नाद्रिगैरिकतटा इव दन्तकोशाः ॥ ७२ ॥
 दीर्घध्वमी नियमिताः पटमण्डपेषु
 निद्रां विहाय वनजासु वनायुदेश्याः ।

71sl यावत् भावु प्रतापनिधि *while the sun, the repository of brilliance*
 न आक्रमते *has not yet risen* क्राम् I conj क्रम्यति क्रामति क्रम्यते क्रमते आक्रमीत्
 अक्राय चक्राम चक्रमे क्रमिष्यति क्रम्यते क्रान् । अक्राय तावत् *instantly meanwhile*
 तमो निरस्त *is the darkness dispelled* अरुणेन *by Aruna* आयोधनाग्रसरता त्वयि
 याते *thou having undertaken the lead in battles* वीर O hero । तव गुरु किं वा
 will thy father now रिपूंस्तव उच्छिनत्ति *himself destroy the enemy* उच्छिन्त् ७
 7 conj विभान्ति विभन्ते अविभन्ति अविभन्ते विभन्ति विभन्ते विभन्ति विभन्ते
 विभन्ति विभन्ते ।

72sl स्तम्बेरमा *the elephants* उभय *having overcome sleep by changing*
both sides मुखरशृङ्खलकर्पिण *drawing their clanging chains* शय्या *are*
leaving their beds प्रेष 3 pl हा 3 conj, जराति अजातीत् दास्यति होन ।
 येषां *whose* दन्तकोशा *tusk-like tusks* अरुणारुण *with the orient light of the*
young or rising sun on them विभान्ति *are shining, appearing* भिन्नाद्रि *as*
if they had cleft asunder the red mineralled sides of a mountain

पष्ठ. सर्गः ।

स तत्र मञ्चेषु मनोज्ञवेशान्
सिंहासनस्थानुपचारवत्सु ।
वैमानिकानां मरुतामपश्यत्
आकृष्टलीलान् नरलोकपालान् ॥ १ ॥
रतेर्गृहीतानुनयेन कामं
प्रत्यर्पितस्वाङ्गमिवेशरेण ।
काकुत्स्थमालोकयतां नृपाणां
मनो बभूवेन्दुमतीनिराशम् ॥ २ ॥

1st स तत्र There he, Aja, सपश्यत् saw 3 sing Imperf Lang of रत्, पश्यति अदाद्योत् ~~अदर्शत्~~ अदर्शत् दर्शयै प्रत्यनि दृष्ट । नर the rulers of the human world, kings मनोज्ञ having fascinating dresses सिंहासनस्थान् enthroned मञ्चेषु each on his allotted dais उपचारवत्सु fitted with regal furniture आकृष्ट possessed of the splendor* वैमानिकानां of gods on heavenly cars

2nd नृपाणां मन the minds of the kings काकुत्स्थ looking at Kakutstha, Aja, काम प्रत्यर्पित the picture of Kama himself having his body restored by Siva रते as if accepting the supplications of Rati सभव become hopeless of Ishtumati Perf (Lat) of भू भवति अभवत् भविष्यति भूत् ।

मदपटु निनदद्भिर्वोधितो राजचंसैः

सुरगज इव गाङ्गं सैकतं सुप्रतीकं ॥ ७५ ॥

अथ विधिमवसाय्य शास्त्रदृष्टं

दिवसमुखोचितमञ्चिताक्षिपक्ष्मा ।

कुशल्यिरचितानुकूलवेषः

क्षितिपसमाजमगात् स्वयंवरस्थम् ॥ ७६ ॥

इति श्रीरघुवंशे महाकाव्ये कान्दिदासकृतौ अजस्रय-

वराभिगमनो नाम पञ्चमः सर्गः ।

or measured *language* सपदि उभयाक्षकार *instantly left his bed*
सुप्रतीक इव like as *Supratika* सुरगज the *elephant* of the *gods* गाङ्गं सैकतं
leaves the *sand-banks* of the *Gangā* बोधित when ascended राजचंसैः by
gress or rather swans मदपटु निनदद्भिः *uttering* their sweet notes in their
hilarity

76s. अथ अवसाय्य *having finished* causal indecl part अथ ओ ४ conj
स्थिति असात् असाधोत् सपो नास्यति मित् । विधिं शास्त्रदृष्टं the *ritual found* or
taught in the *Sastras* दिवसमुखोचितं proper for the *commencement* of the
day—the *morning duties* अञ्चिताक्षिपक्ष्मा *Ajya*, with *beautiful eye-lashes*
कुशल्यिरचितानुकूलवेषः *having dressed properly* with the help of *expert*
servants असात् see it Aor इ ३ conj इति असात् इषाय रम्यति । क्षितिप
समाज to the *assembly* of *kings* स्वयंवरस्थ congregated on the occasion of
the *election* of a *bridegroom* by the bride, the princess of *Viśvānātha* .

पष्ठः सर्गः ।

स तत्र मञ्चेषु मनोजवेशान्
सिंहासनस्थानुपचारवत्सु ।
वैभानिकानां मरुतामपश्यत्
आकृष्टलीलान् नरलोकपालान् ॥ १ ॥
रतैर्गृहीतानुनयेन कामं
प्रत्यर्पितस्त्राङ्गमिवेश्वरेण ।
काकुत्स्थमालोकयता नृपाणां
मनो बभूवेन्दुमतीनिराशम् ॥ २ ॥

1st. स तत्र *There he, Aja, अपश्यत् saw 3 sing Imperf Lang of पर,*
अप्यति अशाधीन् ~~अदरं~~ अदरं दर्शयति दृष्टि । नर *the rulers of the*
human world, मनोज having fascinating dresses सिंहासनस्थान्
enthroned मञ्चेषु each on his allotted *days* उपचारवत्सु fitted with regal
furniture आकृष्ट possessed of the splendor वैभानिकानां of gods on
heavenly cars .

2nd. एषाणां मन *the minds of the kings* काकुत्स्थ looking at *Kaku-*
sthya, Aja, काम प्रत्यर्पित *the picture of Kama himself having his body*
restored by Siva रते as if accepting the supplications of *Rati रत*
became hopeless of Intumati. Perfi (Lat) of भू भवति अमृत भवियति भूम ।

उपात्तविद्यं विधिवद्गुरुभ्य
 स्तं यौवनोद्भेदविशेषकान्तम् ।
 श्रीः साभिलाषापि गुरोरनुज्ञां
 धीरेव कन्या पितुराचकाङ्क्ष ॥ ३८ ॥
 अथेश्वरेण ऋथकैशिकानां
 स्वयंवरायं स्वसुरिन्दुमत्याः ।
 आप्तः कुमारजनयनोत्सुकेन
 भोजेन दूतो रघवे विद्यष्ट ॥ ३९ ॥
 तं श्लाघ्यसम्बन्धमसौ विचिन्त्य
 दारक्रियायोग्यदशञ्च पुत्रम् ।
 प्रस्थापयामास ससैन्यमेन-
 वृद्धां विदर्भाधिपराजधानीम् ॥ ४० ॥

38st उपात्तविद्यं vide V 1 supra गुरुभ्यः abl pl यौवनोद्भेदः him ex-
 tremely handsome by the development of youth यौ the goodness of fortune
 साभिलाषापि though filled with desire for him आचकाङ्क्षः wished for अनुज्ञां
 the father's permission धीरेव like a discreet daughter

39st ईश्वरेण by the lord Bhoja by name ऋथकैशिकानां of the kingdom
 of Vidarbha स्वयंवरायं for the ceremony of the selection of a bridegroom
 स्वसुरिन्दुमत्या of his sister Indumatī कुमारः anxious for fetching the prince
 Aja, qualifies Bhoja आप्तः a competent ambassador विद्यष्टः was sent to
 Raghu

40st अपि विचिन्त्य he Raghu thinking श्लाघ्यसम्बन्धः a desirable alli-
 ance दारः and his son to be now in a fit state for getting a wife

तस्योपकार्यारचितोपचारा
 वन्येतरा जानपदोपदाभिः ।
 मार्गे निवान्ना मनुजेन्द्रसुनो-
 वंभ्रवुरुद्यानविहारकन्याः ॥ ४१ ॥
 स नर्मदारोधसि शीकराद्रै-
 र्मङ्गिरानर्त्तितनक्तमाने ।
 निवेशयामास विलङ्घिताध्वा
 झान्तं रजोधसरकोतु सैन्यम् ॥ ४२ ॥
 अयोपरिष्ठाद्भ्रमरैर्भ्रमङ्गिः
 प्राक् सञ्चितान्तःसुनिलप्रवेशः ।

प्रस्थापयामास sent him अदा to the wealthy capital of the king of Vidarbha.

41st तस्य निवान्ना his halting residences or stations on the way उपकार्यै with royal accommodations constructed in pavilions कुशल्यै निवान्ना । वन्येतरा other thanryan जानपद उपदाभिः by presents from villagers मनुजेन्द्रसुनो his, the son of the lord of men, उद्यान his habitations on the way because almost like places of amusement in gardens or parks

42nd विलङ्घिताध्वा having passed over his army i e accomplished his journey निवेशयामास he encamped his equipped troops रज whose flags had become grey by the dust बभ्रुः on the banks of the Narmada शान्तित where the Carany trees were greatly shaken by the wind नर्त्तित caused of ननु मन्वति । शीकराद्रै moist with drops of water

43rd सरित् from the river उन्ममञ्ज a wild elephant emerged परितः ममञ्ज ममञ्जिश्चमाक्षीत् ममञ्जति ममञ्ज । निर्भ्रत whose large cheeks were cleansed by

निर्धौतदानामलगण्डभित्ति-
 र्वन्य सरित्तो गज उन्ममज्ज ॥ ४३ ॥
 नि शेषविचालितधातुजापि
 वप्रक्रियामृत्तवतस्तरेषु ।
 नीलोर्द्धरेखाश्रवलेन शंसन्
 दन्तद्वयेनाश्रविकुण्डितेन ॥ ४४ ॥
 संहारविक्षेपलघुक्रियेण
 हस्तेन तोराभिमुख. सशब्दम् ।
 बभौ स भिन्दन् वृहत्तरङ्गान्
 वार्यर्गलाभङ्गद्वय प्रवृत्त ॥ ४५ ॥

the temporal liquor being washed off घात भावति घीन । प्राक् loose entrance into the water had been unobscured before क्षमद्भि by black bees hovering over the water क्षम भ्रमति क्षाम्यति क्षमति क्षमयत क्षमन्तौ यमान भेगतु यक्षन्तु क्षमिष्यति भान् ।

44sl This sloka is a reference to the wild elephant mentioned in the preceding शंसन् in locating अश्रविकुण्डितेन by his two tusks being rock smitten निर्धौत though thoroughly washed off their yellowish hue नील variegated with a black line upward वप्रक्रिया his biting and digging up by the sides of the Rikshavan mountain.

45sl he बभौ appeared तोराभिमुख with his face turned toward the shore हस्तेन by his trunk संहार being quickly or notably drawn in and again projected भिन्दन् breaking through प्रवृत्त part of भिद् भिनत्ति । इषत् the large waves वार्यर्गलाभङ्गे as if bent on bursts of the bars or bolts his stable

शैलोपमः शैवलमञ्जरीणां
 जालानि कर्षन्नुरसा स पश्चान् ।
 पूर्वं तदुत्पीडितवारिराशिः
 सरित्प्रवाहस्तटमुत्ससर्प ॥ ४६ ॥
 तस्यैकनागस्य कपोलभित्त्यो
 र्जलावगाहक्षणात्प्रशान्ता ।
 वन्यतरानेकपदर्शनेन
 पुनर्दिदीपे मददुर्दिनयोः ॥ ४७ ॥
 सप्तच्छदलीरकटुप्रवाहम्
 असह्यमाघ्राय मदं तदीयम् ।

46st. शैलोपम *the mountain like elephant* शैवल *pulling off net works*
 or clusters of sea weeds stalks लव कर्षति वा लवति अकार्षति अकाशीत अलक्षन्
 क्रक्षति कर्षति कर्षति कर्षति । सरसा *by his chest* पश्चात् *afterwards* तट *shore* उत्ससर्प
creeped up & e leaped up to the shore सप सर्पति असपत् असाशीत असाशीत
 ससर्प ससर्पति ससर्पति ससर्प । पूर्वं *at first* तदुत्पीडित *before him the*
collection of waters upheaved by himself सरित् प्रवाह *as a river torrent*
 had overflowed the same

47st. मददुर्दिनयोः *the splendor of the shower of temporal joys* वन्य
 एकनागस्य कपोलभित्त्यो *from the two temporal openings of that one or lonely*
elephant अलावगाहन *which had for a moment subsided by the plunge*
in the water वन्य इतर अनेकपदर्शनेन *by the sight of elephants other than*
wild & e of tame elephants पुनर्दिदीपे *became again inflamed or sug-*
mented दीपे *& cony* दीपते अदीपे अदीपित् दीपते दीपिते दीपते ।

48st. आघ्राय *having smelt* इदं *part* वा अघ्रायति अघ्रायति अघ्रायति अघ्रायति

विलङ्घिताधीरणीव्रयत्नाः

सेनागजेन्द्रा विमुखा बभूवुः ॥ ४८ ॥

स किन्नवन्धद्रुतयुग्यमून्यं

भग्राक्षपर्यस्तरयं क्षणेन ।

रामापरिचाणविहस्तयोधं

सेनानिवेशं तुमुलं चकार ॥ ४९ ॥

तमापतन्तं नृपतेरबध्यः

वन्यः करोति श्रुतवान् कुमारः ।

निवर्त्तयिष्यन् विशिखेन कुम्भे

जघान नात्यायतकृष्टशार्ङ्गः ॥ ५० ॥

घास्यति घातं घाण । मद् मदीय, *his temporal juices* असह्य intolerable
सप्तशब्द like an acrid stream of the milk of the *Saptachhada* सेनागजेन्द्रा
the large elephants of the army विलङ्घिताधीरण नीव्रयत्ना trans-
gressing the sharp or great efforts of the elephant-drivers—unmind-
ful of all their efforts विमुखा became *averted*, turned their faces

49th स he, that wild elephant from the sea क्षणेन सेनानिवेशं तुमुलं
चकार in a moment turned the camp of the army into a scene of perfect
confusion like a *mangled fight* शिन्नवन्ध empty of its draft animals which
breaking through their reins or bonds had taken to flight भग्राक्ष full of
over turned *broken wheeled* cars, रामा in which the warriors or soldiers
were at a loss for the protection of the females, the last four adjectives
refer to सेनानिवेश ।

50th कुमारः The prince श्रुतवान् having heard—i. e. understood
from the Vedas otherwise called *Śruti* or *hearings* नृपते चरष्य वन्य करो
इति that "a wild elephant i. e. other than a war elephant in a combat, is

स विद्वमात्रः किल नागरूपम्

उत्सृज्य तद्विस्मितसैन्यदृष्टः ।

स्फुरत्प्रभामण्डलमध्ववत्ति

कान्तं वपुर्व्योमचरं प्रपदे ॥ ५१ ॥

अथ प्रभावोपनतैः कुमारं

कल्पद्रुमोत्थैरवकीर्यं पुष्यैः ।

उवाच वाग्मी दृशनप्रभाभिः

संवर्द्धितोरस्यन्तारहारः ॥ ५२ ॥

not to be killed by a king मम् आपतन्निवर्त्तयिष्यन् being about to being
willing to stop, without killing, that rushing elephant स आत्मायनलक्षणाई
not drawing his bow to any great length विशिखेन कुम्भे अघान struck on his
frontal hump सौह his arrow. इन दन्ति इत प्रन्ति लधि अहन् अरधीन् अघान
दगिष्यति एत ।

51st स विद्वमात्र किल The elephant, (as they say) merely or scarcely
percol नागरूप उत्सृज्य giving up the form of an elephant तद्विस्मित being
looked at by the soldiers thereby astonished वपु व्योमचर प्रपदे assumed an
aerial body i. e. the body of a person that traverses the sky कान्त hand
some स्फुरत्प्रभामण्डल in the midst of a brilliant encircling light अथ
विश्वानि आवासीन् वा अश्वासीन् विश्वाथ अथानि वा भ्यन्त्यनि विद्व । अथ सज्जति
अन्वने अवासीन् अदृष्ट समञ्जे महजे मन्थनि मन्थने एत । स्फुर स्फुरति अण् रुीन्
पुष्पौर च्छुरिष्यति । एद पयते अपादि पदे पतयते पण् ।

52d अथ कुमारम् अन्वकीर्यं then having sprinkled the prince
प्रभावोपनतैः कल्पद्रुम उथैः पुष्यैः with flowers of the celestial tree ob-
tained by his pot or उवाच वाग्मी The eloquent aerial person spoke
thus दृशनप्रभाभिः संवर्द्धित उरस्यन्तारहार augmenting by the reflection of
the brilliance of his teeth the splendor of the teeth, and receding

मतङ्गशापाद्वलेपमूलात्
 अवाप्तवानस्मि मतङ्गजत्वम् ।
 अवेहि गन्धर्व्वपतेस्तनूजं
 प्रियंवदं मां प्रियदर्शनस्य ॥ ५३ ॥
 स चानुनोतः प्रणतेन पथ्यात्
 मया महर्षिर्मृदुतामगच्छत् ।
 उष्णत्वमग्न्यातपसंप्रयोगात्
 शैत्यं हि यत् सा प्रकृतिर्जलस्य ॥ ५४ ॥

pendent on the prince's chest अवकीर्णः Indeed part अत्र हृ किरति अकारोन्
 अकार करिष्यति करीष्यति कीर्णः । वच वक्ति वधि वध्मि अवीचत् उवाच
 वक्ष्यामि उक्तः ।

53a. मतङ्ग by the malediction of the Rishi Matanga अवलेपमूलात्
 caused by my own arrogance, अवाप्तवान् I had got into the state of
 an elephant अवेहि माम् know me अत्र रश्मि Imperat 3 sing of इत् to go
 इति अवात् इवाय इष्यति इतः । Verbs signifying "to go" obtain the m: in
 ing of knowing when preceded by अ । गन्धर्व्वपते the son of the chief of
 Gandharvas प्रियंवदम् refers to माम् me by name Priyavada प्रियदर्शनस्य
 refers to गन्धर्व्वपते the chief of the Gandharvas who was of an agreeable
 appearance

54a स च अनुनोतः—Then he the great Rishi being supplicated,
 पथ्यतेन मया by me prostrated before him मृदुताम् got to leniency i e
 became lenient तप्त गच्छति अगमनं जगाम मसिष्यति गतः । उष्णत् उष्णस्य for
 the warmth of water अग्नि आतप उप्रयोगात् is owing to the application of
 fire or the sun शैत्यम् that which is coolness in it is of its own nature
 i e coolness is natural to water

- इत्वाकुवंगप्रभवो यदा ते
 भेत्स्रुत्वजं कुन्ममयोमुखेन ।
 संयोक्ष्यसे स्त्रेन वपुर्महिम्ना
 तदेत्यवोचत् स तपोनिधिर्माम् ॥ ५५ ॥
 संमोचितः सत्ववता त्वयाहं
 शापाच्चिरप्रार्थितदर्शनेन ।
 प्रतिप्रियं चेद्भवतो न कुर्यां
 वृथा हि मे स्यात् स्वपदोपलब्धि ॥ ५६ ॥
 संमोहनं नाम सखे ममास्त्रं
 प्रथेगसंचारविभक्तमन्त्रम् ।

55a/ तदा रति श्लोचत *Then thus* the Rishi the very repository of as
 ceticism spoke to me दस वक्ति श्लोचत् उवाच वक्षति उक्त । इत्वाकु " When
 Aja is discomfited from the race of Ilshoni's भेत्स्रुत्वजि ने कुन्म अयोमुखेन shall
 pierce thy frontal hump by his iron-pointed arrow भिद् भिजति भिन्दे अभिदत्
 or अभैतयोत् अभिज विभेद् विभिदे भैत्स्रुत्वजि भेतस्रुत्वे भिज । मयोक्ष्यसे then thou
 shalt be rejoined ; १) shalt recover thy own bodily splendor वुष्य वुष्यति
 पृष्ट ते अपुञ्जत् वा अयोक्षीत् अयुक्त वुषीज वुषुजे योक्ष्यति योक्ष्यते वुक्त ।

56a/ संमोचितं शापात् *Being freed from the curse* which had been
 inflicted on me सत्ववता त्वया *by thee O powerful* prince चिर whose
 appearance had been long prayed for by me प्रतिप्रियम् if I do not render
 you some service in return that may be agreeable to you वृथाम् Pot of
 ल करोति अकार्षीत् अकार करिष्यति कृत । मे स्वपदोपलब्धि then the attain-
 ment of my own (or natural) position एषा would be in vain स्यात् Pot
 of अद्य अस्ति स एति आसीत् ।

गान्धर्व्वमादत्स्व यत् प्रयोक्तुः
 न चारिहिसा विजयश्च हस्ते ॥ ५७ ॥
 अनं ह्रिया मां प्रति यन्मुहूर्त्तं
 दयापरोऽभूः प्रहरन्नपि त्वम् ।
 तस्मादुपच्छन्दयति प्रयोज्यं
 मयि त्वया न प्रतिपेधरौक्ष्यम् ॥ ५८ ॥
 तथेत्युपस्पृश्य पयः पवित्रं
 सोमाङ्गवाया सरितो नृसोम ।
 उदङ्मुख सोऽस्त्वविदन्तमन्त्रं
 जयाच्च तस्मान्निगृह्येतिशापात् ॥ ५९ ॥

57st मद्ये आदत्स्व O friend take or accept Imperat. Prop. 2 sing. of दा or दद दने or ददते आदित or आदिष्ट ददे or ददते वाग्दने or ददियते दत्त । समीहन नाम मम अक्षम् my weapon I named Śiṣimohana (or fascinator) प्रदोक्त which I may be discharged or drawn in at pleasure by different incantations दत्त by virtue of which प्रदोक्तु म य चारिहिसा the discharger may not injure I enemy's person विजयश्च as I get victory will be in his hand

58st अयं ह्रिया मां प्रति No reason for shame before me—don't be ashamed यत् मुहूर्त्तं प्रहरन् अपि been in though strike me for a moment Pres Part. of हृ । दयापरं अम् मम् ye have been (or proved) kind to your strike has proved a benefit by my liberation from the curse अम् 2 sing. 3 Pres. or Aor. of मु भवति अम् अम् भवति मम् । तस्मात् उदङ्मुख इति मयि therefore myself I proceeded thus मया न प्रतिपेधरौक्ष्यम् the hardness of a vessel I did not be troubled by

59st तथारिति Havim, said to be an उपसृग्ग इति applied to

एवं तयोरध्वनि दैवयागान्
 आसेदुपोः सख्यमचिन्त्यचेतु ।
 एको ययौ चैत्रंरयप्रदेशान्
 सौराज्यरम्यानपरो विदर्भान् ॥ ६० ॥
 तं तस्थिवासं नगरोपकण्ठे
 तदागमाखुङ्गुसुप्रचर्यः ।
 प्रत्युज्जगाम क्रयकैशिकेन्द्रः
 चन्द्रं प्रवृद्धामिर्वोर्मिमाली ॥ ६१ ॥

his mouth by his hands : e performed *achamana* or purified his hands
 and mouth पर एविशम् the holy water सीनेदुपाय हरित of the water
 sprung from the moon : e the Nerbuddh. इपोः He the human moon, : e
 the eminent man, Aja अक्षपिन् expert in arms उद्दुहृष with his face
 turned to the north अयाच received or accepted Perf of यच । अक्षमन्तम्
 the incantation weapon तपान् from him liberated from the curse

60a. एवं तयोः Thus of the two अध्वनि contracting fortuitously
 (or under a providential dispensation) on the way आसेदुपो 2 just or
 Perf part, genitive dual from आसद् औदति असद् सभाद् सद्यस्यति एद्
 सेदिवान् । मख्यम् friendship from an unthought of (i. e. unexpected)
 cause एक one of the two ययौ went Perf of या । चैत्र to the site
 of Chaitraratha the garden of Kusena kept by Chaitraratha अरर the
 other सौराज्य रम्यान to the well governed beautiful kingdom of Vidarbha.

61a. तं तस्थिवासम् him stopping Perf part १ocus sing स्या तिष्ठति
 अथात् तस्थी अस्थानि स्थित तस्थिवात् । नगरोपकण्ठे on the suburbs कथ the
 lord of Krathakausika, Bhoja, the king of Vidarbha तदागमाखुङ्गुसुप्रचर्यं
 elated with exquisite delight at his arrival प्रत्युज्जगाम advanced to receive
 him उर्मिमाली एव like the surgy ocean चन्द्रं प्रवृद्धं चनिं advancing with
 un-heaving surges at the spring tides to meet the moon

प्रवेश्य चैनं पुरमग्रयायो
 नीचैस्तथोपाचरदपिंतश्रीः ।
 मेने यथा तत्र जनसमेतः
 वैदर्भमागन्तुमजं गृहेशम् ॥ ६२ ॥
 तस्याधिकारपुरुषैः प्रणतैः प्रदिष्टां
 प्राग्द्वारवेदिविनिवेशितपूर्णकुम्भाम् ।
 रम्यां रघुप्रतिनिधिः स नवोपकाय्यां
 बाल्यात् परामिव दृशां मदनेऽध्युवास ॥ ६३ ॥

62st प्रवेश्य चैनं पुरम् *And having made him enter the city* अग्रयायो
 Bhoja going before or leading नीचैः तथा उपाचरन् he served him humbly
 in such a manner अपिंतश्रीः by whom (Bhoja) the ensigns of royalty
 were by way of compliment, delivered to Aja Stenzler renders this
 "felicitate peditus." But Galanus translates it (more correctly as I
 think) "Hic polia edorato"—to whom, i. e. to Aja he presented many
 things मेने that people assembled there thought वैदर्भम् that the king of
 Vularbha was the stranger or guest and Aja the lord of the house.
 आचरन् Imperf आचर 1st. conj चरति अघाटीत् अघार अरिचरति चरति ।
 मेने Perf. of सम 4 conj मन्वते अमल मेने मन्वते अत ।

63st. रघुप्रतिनिधिः the representative of Raghu । e Aja अध्युवास occur
 just Perf. अधि वम 1st. conj वसति अवात्मीत् उवास वत्सति उपरितः । नव
 उपकार्यः । रम्याम् the beautiful new Palace प्राग्द्वार which at its front
door had an altar with a pot full of water in it प्रदिष्टाम् which was
 indicated तस्य अधिकारपुरुषैः प्रणतैः by his (Bhoja's) officers bowing down
 बाल्यात् as Kama occupies the state which succeeds boyhood.

तत्र स्वयंवरसमाह्वतराजलोकं
 कन्याललाम कमनोयमजस्य लिप्सोः ।
 भावावबोधकलुपा दयितेव रात्रौ
 निद्रा चिरेण नयनाभिमुखो बभूव ॥ ६४ ॥
 तं कर्णभूषणनिषोडितपीवरांसं
 शय्योत्तरच्छदविमर्द्दकृशाङ्गरागम् ।
 सृतात्मजाः सवयसः प्रथितप्रबोधं
 प्राबोधयन्नुपसि वाग्भिरुदारवाचः ॥ ६५ ॥
 रात्रिर्गता मतिमतां वर मुञ्च शय्यां
 धान्ना द्विधैव ननु धर्जगतो विभक्ता ।

64st तत्र there निद्रा sleep भावावबोध like a female unable to understand the wishes of her consort चिरेण came late at night before the eyes अजस्य of Aja निषो गण sing of लिप्सु desirous of obtaining कमनीय कन्या ललाम that wished for paragon of a maiden स्वयवर on account of whose expected election of a husband there was an assemblage of kings

65st स हाम कर्णभूषण whose broad shoulders had been grated by his earrings शय्योत्तर the ornament decorations of whose body had been wiped off by the over-covering sheet of the bed प्रथितप्रबोध who was eminent in wisdom सृतात्मजा the sons of bards सवयस lit. equals in age उदारवाच of excellent speech प्राबोधयन् aroused from sleep उपसि at dawn कर्द्भि by their paegeyric language as follows

66st रात्रि गता the night has passed मतिमता वर O thou the best among the intelligent मञ्च शय्या leave thy bed मुञ्च O con) मुञ्चति मुञ्चते अमुञ्चन् अमुञ्चत मोक्षति मोक्षते मुञ्च । धू जगत् the burden of the world ननु विभक्ता has

तामेकतस्तव विभक्तिं गुरोर्विनिद्रः

तस्या भवानपरधुर्य्यपदावलम्बी ॥ ६६ ॥

निद्रावशेन भवताप्यनपेक्षमाणा

पर्युत्सुकत्वमवला निशि खण्डितेव ।

लक्ष्मीर्विनोदयति येन दिगन्तलम्बी

सोऽपि त्वदाननरुचिं विजहाति चन्द्रः ॥ ६७ ॥

तद्वत्गना युगपदुन्मिषितेन तावत्

सद्यः परस्परतुलामधिरोहतां द्वे ।

विनिद्र *sleepless* refers to "thy father भवान् and you or your highness तस्या अपर धुर्य्यपदावलम्बी are in the place of its other bearer

67sl अनपेक्षमाणा *Lakshmi disregarding भवता अपि पर्युत्सुकत्व* her attachment even to thee निद्रावशेन *overpowered by sleep* refers to भवता । अवला *like a female deserted at night* and therefore embittered by jealousy चन्द्र येन विनोदयति the moon, with whom she Lakshmi has been amusing herself to relieve her jealousy दिगन्तलम्बी he, too, the moon, verging at the extremity of the horizon त्वदाननरुचिं विजहाति is giving up the splendor, the representative of thy face—इ 3 conj जहाति अहासीत् लक्ष्मीं जहाति हीन ।

68sl तत् वल्लगुना *Therefore by the beautiful simultaneous opening द्वे सद्य अधिरोहता let the two obtain at once परस्परतुला mutual comparison or similitude तत्र चक्षुः the two, namely, thine eye अन्त प्रखण्डमान without which is rolling a delicate star or pupil, पद्म च and the lotus too*

प्रस्पन्दमानपरुषेतरतारमन्तः

चक्षुस्तव प्रचलितभ्रमरञ्च पद्मम् ॥ ६८ ॥

वृन्ताच्छ्रयं हरति पुष्पमनोकहानां

संस्त्रज्यते सरसिजैररुणाश्रुभिन्नैः ।

स्वाभाविकं परगुणेन विभातवायुः

सौरभ्यमीश्वरिव ते मुखमारुतस्य ॥ ६९ ॥

ताम्रोदरेषु पतितं तरुपल्लवेषु

निह्वैतिहारगुलिकाविशदं क्षिमान्मः ।

आभाति लब्धपरभागतयाऽधरोष्ठे

लीलास्मितं सदृशनाच्चिरिव त्वदीयम् ॥ ७० ॥

प्रचलितभ्रमरं *whereabout the black bee is moving round* अघिरीहता Imperative dual रह I conj रोहति अरुहत् रोहति रुह ।

69al विभातवायु The morning breeze परगुणेन ईह्नु इव *desirous of obtaining, as it were, by means of other's virtues* सौरभ्य the sweet scent स्वाभाविक which is natural to or inherent in ते मुखमारुतस्य the air of thy mouth : o thy breath हरति *seizes* हन्नात् from the stalk अथ पुष्पम् अनीकहाना the loose flowers of trees संस्त्रज्यते and unites itself सरसिजे with lotuses अरुणा अश्रुभिन्नै opened by the rays of Aruna or rising स्याद् I conj हरति अरुषीति वदत परिप्राप्ति ह्वत् । सज्ज 4 conj सज्यते See V 51

* 70al स्मित आभा the dew water, dew drops अर्चित dropped तरुपल्लवेषु on the foliage of trees ताम्रोदरेषु red snows निधत्त white as a cleansed neck here of pearls, refers to dew drops आभाति shines, appears अघिरीहता इव like thy unassorted smile अधरोष्ठे on thy lips सदृशनाच्चिरिव the brightness of thy teeth.

यावत् प्रतापनिधिराक्रमते न भानुः
 अज्ञाय तावदरूपेण तमो निरस्तम् ।
 आयोधनाग्रसरतां त्वयि वीर याते
 किंवा रिपूंस्तव गुरुः स्वयमुच्छिनत्ति ॥ ७१ ॥
 शय्यां जहत्युभयपक्षविनीतनिद्राः
 स्तम्बेरमा मुखरशृङ्खलकर्षिणस्ते ।
 येषां विभान्ति तरुणारुणरागयोगात्
 भिन्नाद्रिगैरिकतटा इव दन्तकोशाः ॥ ७२ ॥
 दीर्घेष्वनी नियमिता पटमण्डपेषु
 निद्रां विहाय वनजातं वनायुदेश्याः ।

71st. यावत् भानुः प्रतापनिधि while the sun, the repository of brilliance
 न आक्रमते has not yet risen अम 1 conj. जहति ज्ञामति जहते क्रमते आक्रमीत्
 अज्ञाय अज्ञाय अज्ञायते अज्ञायते अज्ञायते अज्ञायते अज्ञायते
 तमो निरस्तम् is the darkness dispelled अरुण by Aruna आयोधनाग्रसरतां त्वयि
 याते thou having undertaken the least in battles वीर O hero ! तव गुरुः किं वा
 7 conj. किं वा रिपूंस्तव गुरुः स्वयमुच्छिनत्ति himself destroy the enemy अम् विद्
 7 conj. विद्मति विद्मते अविद्मन् अविद्मन् अविद्मन् अविद्मन् अविद्मन् अविद्मन्
 हेतुस्तत्र विद्मन् ।

72nd. ते सन्धरतां thy elephants उभय having overcome sleep by changing
 both sides मुखरशृङ्खलकर्षिणः drawing their clinging chains तेषां जहति
 are leaving their beds प्रे 3 1 वा 3 conj. जहति अज्ञायते अज्ञायते अज्ञायते
 येषां whose दन्तकोशाः tusk-like tusks अरुण with the orient light of the
 young of the red sun on their विभान्ति are shining appearing भिन्नाद्रि as
 if they had cleft asunder the red mineralled sides of a mountain

वक्रोयणा मलिनयन्ति पुरोगतानि
 लेह्यानि सैन्धवशिलाशकलानि वाचाः ॥ ७३ ॥
 भवति विरलभक्तिर्लानपुष्पोपहार.
 स्वकिरणपरिवेपोद्भेदशून्याः प्रदीपाः ।
 अयमपि च गिरं नस्वत्प्रबोधप्रयुक्ताम्
 अनुवदति शुकस्ते मञ्जुवाक् पञ्जरस्यः ॥ ७४ ॥
 इति विरचितवामिर्बन्दिपुत्रैः कुमार'
 सपदि विगतनिद्रस्तल्पमुज्झन्नाञ्चकार ।

73rd क्षमी वाचा *these horses* वनाशुदेश्या *of the country of Vanāshu or Persia*, मलिनयन्ति *tie in* दोषेषु पटमण्डपेषु *in large thatched or silken pavilions* निद्रा रिचय *having given up sleep* वनजाच *O thou lotus-eyed Aya* मलिनयन्ति *are soiling* वक्रोयणा *by the scowling of their mouths* i. e. their breath सैन्धवशिलाशकलानि *the bits of rock salt* पुरोगतानि *placed before them* लेह्यानि *for them to lick* i. e. eat. Malhuātha here cites an authority maintaining that salt is a good thing for horses in the morning —

पूर्वाह्नकाले वाचाया प्रायशी लवणं दितम् ।

शुकमीशविबन्धुः सवणं मेभव वरम् ॥

74th क्षामपुष्पोपहार' *flowers presented to thee are withering* भवति *and* नो भवन्ति *are becoming* विरलभक्ति *loose in texture* प्रदीपाः *the lamps* स्वकिरणपरिवेपोद्भेदशून्याः *are become roid or dim by the throbbing of the hals of their rays* अप चापि शुक ते *and this thy parrot has* मञ्जुवाक् *soft in speech* पञ्जरस्य *remaining in its cage* अनुवदति *is repeating* after us न निर *our words* नत्प्रबोध प्रयुक्ता *used for awakening thee* वद । *conj* वदति *अनादीन्* उवाद *वदित्यति* इदित् ।

75th इति *Thus* कुमार' *the prince* विगतनिद्रः *has sleep being removed* बन्दिपुत्रैः *by the sons of birds* विरचितवामिर् *as can be seen in well preserved*

मदपटु निनदद्भिर्वीधितो राजहंसैः

सुरगज इव गाङ्गं सैकतं सुप्रतीक ॥ ७५ ॥

अथ विधिमवसाय्य शास्त्रदृष्टं

दिवसमुखोचितमञ्चिताक्षिपक्ष्मा ।

कुशलविरचितानुकूलवेषः

क्षितिपसमाजमगात् स्वयंवरस्थम् ॥ ७६ ॥

इति श्रीरघुवंशे महाकाव्ये कालिदासकृतौ अजस्रयं-

वराभिगमनो नाम पञ्चमः सर्गः ।

or measured *language* मपदि उक्त्वाचकार *instantly left his bed*
सुप्रतीक एव like as *Supratika* सुरगज the *elephant* of the *gods* गाङ्गं सैकत
leaves the *sand-banks* of the *Gangā* वीधित when *awaken* राजहंसैः by
geese or rather *swans* मदपटु निनदद्भिः uttering their sweet notes in their
hilarity

76s. अथ अवसाय्य *having finished* causal indecl part. अथ सो 4 conj
क्षिति असात् असासोन् समो आसति मित्त । विधि शास्त्रदृष्टं the *ritual found* or
taught in the *Sastras* दिवसमुखोचित proper for the *commencement* of the
day—the *morning duties* अञ्चिताक्षिपक्ष्मा *Aja*, with *beautiful eye-lashes*
कुशल विरचितानुकूलवेष *having dressed properly* with the *help* of *expert*
servants अगात् went Aor २ conj इति अगात् रघुय रस्यति । क्षितिप
समाज to the *assembly* of *kings* स्वयंवरम् congregated on the occasion of
the *election* of a *bridegroom* by the *bride*, the *princess* of *Vidurbha*. •

पष्ठः सर्गः ।

स तत्र मञ्चेषु मनोज्ञवेशान्
सिंहासनस्यानुपचारवत्सु ।
वैमानिकानां मरुतामपश्यत्
आकृष्टलीलान् नरलोकपालान् ॥ १ ॥
रतेर्गृहीतानुनयेन कामं
प्रत्यर्पितस्वाङ्गमिवेश्वरेण ।
काकुत्स्थमालोकयतां नृपाणां
मनो बभूवेन्दुसतीनिराशम् ॥ २ ॥

1st स तत्र *There he, Aja,* अपगत saw 3 sing Imperf *Long* of इत
पश्यति अनाद्योत् ~~अपश्यत्~~ अदर्शत् दर्शं इत्यति दृष्ट । नर *the rulers of the*
human world, कान् मनोज्ञ *having fascinating dresses* सिंहासनघटान्
enthronal मञ्चेषु *each on his allotted cars* उपचारवत्सु *fitted with regal*
furniture आकृष्ट *possessed of the splendor* वैमानिकानां *of gods on*
heavenly cars .

2nd नृपाणां मन *the minds of the kings* काकुत्स्थ *looking at Kaku-*
sthya, Aja, काम प्रत्यर्पित *the picture of Kama himself* having his body
restored by शिव *रत्ने* as if accepting the supplications of Kala बभूव
became hopeless of Indumati's Perf (Lat.) of भू भवति *अमूल परिच्यति भूत् ।*

वदर्भनिर्दिष्टमसौ कुमारः

कृत्नेन सोपानपथेन मञ्चम् ।

शिलाविभङ्गैर्मृगराजशाव-

स्तुङ्गं नगोत्सङ्गमिवाहरोह ॥ ३ ॥

परार्द्धवर्णास्तरणोपपन्नम्

आसेदिवान् रत्नधदासनं सः ।

भ्रुयिष्ठमासीदुपमेयकान्ति-

र्मयूरपृष्ठाग्रयिणा गुहेन ॥ ४ ॥

तासु त्रियया राजपरम्परासु

प्रभाविशेषोदयदुर्निरीक्ष्यः ।

3sl अनी कुमार *That prince Aja कृत्नेन* by means of well constructed steps मञ्चम् आहरोह got up to the *dais* वदर्भं pointed out by the king of Vidarbha रजराजशाव like a young lion तुङ्ग getting up to a high mountain peak शिला by means of fractures of rocks स्तुङ्ग रोहति अरुहत् (Vedic अरुहत् Pan. III 1 59) रोहति हट ।

4sl रत्न on a jewelled seat परार्द्ध fitted with coverings of various excellent colours स आसेदिवान् *he sat down* perf part. or कसु masculine of सद सीदति अरुहत् मसाद् सदत्तु सेतस्यति सप्त । *mis आसेदिवान्* *fer* आसेदुषी । आसीत् *he was*, Imperf Lang of अष अलि ल मनि । भ्रुयिष्ठ extremely उपमेय comparable । e similar in beauty, मयूर with *Kartikēya* riding on his peacock—1 e Aja seated on the throne looked as handsome as *Kartikēya* on his peacock

5sl तासु राजपरम्परासु *in those rows of kings*, त्रियया by *Lakshmi*, the goddess of fortune and beauty सदसथा आत्मा सदसत् विगत her own self

सहस्रधात्मा व्यरुचद्विभक्त
 पयोमुचा पङ्क्तिषु वियुतेषु ॥ ५ ॥
 तेषां महार्हासनसंस्थितानाम्,
 उदारनेपथ्यभृतां सु मध्ये ।
 रराज धाम्ना रघुसुनुरेव
 कल्पद्रुमाणामिव पारिजातः ॥ ६ ॥
 नेत्रम्रजा पौरजनस्य तस्मिन्
 विहाय सर्वान् नृपतीन् निपेतु ।
 मदौत्कटे रेचितपुष्पवृक्षा
 गन्धद्विपे वन्य इव द्विरेफा ॥ ७ ॥

appeared divided into thousand forms पयोमुचा like lightning in roves of clouds प्रभाविषे being hard to be looked at because of the appearance of peculiar dazzling effulgence अक्षत् Aor (Luug) of वच रोचते अरोचिष्ट and अक्षत् वचसे रोचियसे रचित ।

६a) तेषां मध्ये in the midst of them, the kings महार्ह seated on most excellent seats उदार wearing splendid garments च रघुसुनुरेव he the son of Ragu, i. e. Ajahus रराज धाम्ना shone by his majesty Perf, Lat. of राज राजति राजते अराजोत् अराजिष्ट रराज रेज राजियति राजियत
 • राजित । कल्पद्रुमाद्या like the divine *psodyta* among the celestial trees

7a) नेत्रम्रजा the roves of eyes पौरजनस्य of the citizens तस्मिन् निपेतु fell on him Perf Lat. ३ pl of पत पतति अक्षत् पपात पेततु पयिष्यति पतित । विहाय सर्वान् नृपतीन् leaving all other kings Indeclinable part of वा ३ cony अराति अरति अरोत अरति Imp २ sing अरोति अरति अराति अरातीन् वेपात् वाष्यति वोन । द्विरेफा as black bees रेचितपुष्पवृक्षा leaving

अथ स्तुते वन्दिभिरन्वयज्ञैः
 सोमार्कवंशे नरदेवलोके ।
 सञ्चारिते चागुरुसारयोनी
 धूपे समुत्सर्पति वैजयन्ती ॥ ८ ॥
 पुरोपकण्ठोपवनाश्रयाणां
 कलापिनामुद्धतनृत्यचेतौ ।
 प्रध्मातशङ्खे परितो दिगन्तान्
 त्वर्यस्वने मूर्च्छति मङ्गलार्थे ॥ ९ ॥

flower plants गन्धद्विप वक्ष्ये fall on wild scented elephants मदीकठे on the opening of the temporal fluid.

8s! अथ स्तुते नरदेवलोके सोमार्कवंशे Then on the kings sprung from the moon and the sun having been lauded वन्दिभिः अन्वयज्ञैः by bards expert in genealogy स्तु स्तुतीति स्तौति स्तुते अस्मावीत् अस्तुत मुष्टाव मुष्टुवे स्तौष्यति स्तौष्यते स्तुत । अगुरुसारयोनी धूपे च and on the fume of incense produced from the substance of aloes सञ्चारिते being spread around—causal past part of चन् चर चरति अचारोत् चरिष्यति । समुत्सर्पति वैजयन्ती and cooling above the flags—present part loc. sing of ह्य सर्पति अस्यत् असासीत् असासीत् असासीत् असासीत् । The sentence is not completed before the 10th *śloka*

9s! परितः All around मङ्गलार्थे auspicious or solemn त्वर्यस्वने दिगन्तान् मूर्च्छति trumpet sound extending to the extremities of the cardinal points pres part. loc. sing of मूर्च्छं मूर्च्छति अमूर्च्छीत् ममूर्च्छं मूर्च्छिष्यति मूर्च्छितं । प्रध्मातशङ्खे among which was the blowing conch उद्धत the cause of the excited dance कलापिनां of peacocks पुरोपकण्ठे dwelling in the gardens adjoining the city or Palace

मनुष्यवाह्यं चतुरस्रयानम्
 अध्यास्य कन्या परिवारशोभि ।
 विवेश मञ्चान्तरराजमार्गं
 पतिंवरा क्लृप्तविवाहवेषा ॥ १० ॥
 तस्मिन् विधानानिश्चये विधातुः
 कन्यामये नेत्रशतैकलक्ष्ये ।
 निपेतुरन्तःकरखैर्नरेन्द्राः ।
 देहैः स्थिताः केवलमासनेषु ॥ ११ ॥
 तां प्रत्यभिव्यक्तमनीरयानां
 महीपतीनां प्रणयाग्रदूत्यः ।

10a! कन्या the maiden, Princess Indumati पति परा about to select
 a husband क्लृप्तविवाहवेषा decked in wedding dress अध्यास्य having sat
 Indeed part of अग्नि आय 2 con] आस्ये, 3 pl आयते 2 sing आसुं आसिष्ट
 आगाह्यते आसिषते pres part. आसीत् past part आसित । चतुरस्रयान on a
 quadrangular vehicle or Sedan मनुष्यवाह्य carried by man, परिवारशोभि
 splendidly escorted by attendants विवेश entered perf of विष् ० con]

विमति अविचत् वेद्यति विष्ट । मञ्चान्तर राजमार्गं the royal way between
 the platforms
 11a! तस्मिन् In that विधानानिश्चये कन्यामये most excellent virgin
 * creation विधातु of the Creator नेत्रशतैकलक्ष्ये* the one point to which
 hundred eyes were directed निपेतु मनेन्द्रा the kings fell अन्तःकरखै ०
 means of their minds or hearts, perf 3 pl of पत पतति अपतन् पपा
 पतिष्यति पतित । देहैः केवल only by means of their bodies स्थिता आसनेषु
 they remained in their seats Their bodies remained on their thrones
 but their hearts were in the princess Indumati

प्रवालशोभा इव पादपानां

शृङ्गारचेष्टा विविधा बभूवुः ॥ १२ ॥

कश्चित् कराभ्यामुपगूढनालम्

आलोलपत्राभिहतद्विरेफम् ।

रजोभिरन्त परिवेपवन्धि

लीलारविन्दं भ्रमयाञ्चकार ॥ १३ ॥

विम्वस्तमंसादपरो विलासी

रत्नानुविद्धाङ्गदकोटिलग्रम् ।

प्रालम्बमत्कृष्य यथावकाशं

निनाय साचीकृतचारुवक्त्रं ॥ १४ ॥

12st महोपनीना *Of the Kings* सा प्रति अभिवक्त समीप्याना *whose desires* became developed or grown for her—to have her प्रथमापदस्य *as the first indicators of love* शृङ्गारचेष्टा *various amatory efforts took place or manifested themselves* प्रवाल *like the issue of small shoots in trees* बभूवुः *perf 3 pl of भू 1 conj* भवति अभूत् बभूवुः सविष्यति भूत् ।

13st कश्चित् *one king* भ्रमयाञ्चकार *was turning round* लीलारविन्दं *his sportive lotus* कराभ्याम् *उपगूढनाल* *the stalk being held by his two hands* आलोलपत्राभिहतद्विरेफं *in which the black bees were struck by the revolving petals* रजोभिः *within which a circle was formed by the pollen*

14st क्वरु विलासी, *Another flirt* साचीकृत *obliquely turning his* handsome face उपकृष्य *having extricated* इन्द्रेण *part of ह्य 1 conj* कर्षति अकाशीन् अकाशीत् अकृषत् अकर्ष ह्य । प्रालम्ब *his wreath* विषंसेत् स्वनात् *slipped from his shoulder* रत्नानुविद्ध *and stuck to the extremity of his bracelet* सेत् *with gems* यथावकाशं *निनाय* *set it to its own place* *Perf 3 sing* नी भवति अनैदीत् निनाय नेषति नीत् ।

आकुञ्चिताशङ्गुलिना ततोऽन्य ।
 किञ्चित्सुमावर्जितनेत्रशोभ ।
 तिर्यग्भिसंसर्पिनखप्रभेण
 पादेन हैमं विलिलेख योठम् ॥ १५ ।
 निवेश्य वामं भुजमासनार्द्धे
 तत्सन्निवेशादधिकोन्नतासः ।
 कश्चिद्विवृत्तविकभिन्नधारः
 सुहृत्सुमाभाषणतत्परोऽभूत् ॥ १६ ॥
 कुशोभयाताम्रतलेन कश्चित्
 करेण रेखाध्वजलाङ्कनेन ।

15s। तत्र अन्य Another—a different king किञ्चित् *glancing a little his handsome eyes* किञ्चित् *was scratching* परि 3 अङ्गु of लिख 6 con। लिखति खलेषुम् छिद्यति लिखित । हैम योठ the golden footstool पादेन with his foot आकुञ्चित् of which the tips of the toes were a little contracted refers to पादेन । तिर्यक् भिसंसर्पि नखप्रभेण and the splendor of the nails appears *as ovals* ।

✓ 16s। कश्चित् Another king निवेश्य वाम भुज *setting his left arm* आस-
 •नार्द्धे on one half or side of his seat तत् सन्निवेशान् and by that setting the
 shoulder being somewhat more *up-raised* विद्यत thereby his neck/face
 being loosely *pendent* on his turned neck सुहृत् became intent on talking
 with his friend on the left

18s। सङ्कोच्य छदीर्यामास another king *sportively cast up* करेण with
 his hand कश्चिद्विकारतलेन the concave or palm being of a copper

रत्नाङ्गुलीयप्रभयानुविह्वान्
 उदोरयामास सलीलमञ्चान् ॥ १८ ॥
 कश्चिद्यथाभागमवस्थितेऽपि
 स्वसन्निवेशात् व्यतिलङ्घिनीव ।
 वज्राङ्गुगर्भाङ्गुलिरन्ध्रमेकं
 व्यापारयामास करं किरीटे ॥ १९ ॥
 ततो नृपाणां श्रुतवृत्तवंशा
 पथत् प्रगल्भा प्रतिहाररत्नी ।
 प्राक् सन्निकर्षं मगधेश्वरस्य
 नीत्वा कुमारीमवदत् सुनन्दा ॥ २० ॥

line : e red like a lotus रेखा marked with lines of flags refers to करेण expressive of the marks which distinguish royal palms अचान् his dice रत्नाङ्गुलीय shining with the light i. e. splendor of his diamond rings.

19s/ किरीटे पयामास अस्थिते अपि Another king though his crown was in its right place सन्ननिवेशात् yet pretending as if it had slipped from its proper place व्यापारयामास put up one of his hands to his crown वज्राङ्गु the rays of the diamonds on the crown getting into the intervals between the fingers

20s/ तत सुनन्दा प्रतिहाररत्नी Then the maid servant Sunandā, the keeper of the door of the Scragho वृपाणा who had heard of i e was conversant with the acts and genealogies of the different kings प्रगल्भा eloquent प्राक् having first led the princess near the king of Magadha [नीत्वा governs two accusatives कुमारीं and सन्निकर्षम्] अवदत् thus spoke वद वदति अवादीत् उवाच वदिष्यति उदिनः । पुवत like a male Mallinatha

असौ शरण्यः शरणोन्मुखानाम्
 अगाधसत्त्वो मगधप्रतिष्ठः ।
 राजा प्रजारञ्जनलघ्वर्षा
 परन्तपो नाम यथार्थनामा ॥ २१ ॥
 कामं नृपाः सन्तु सच्चक्षुःशोऽन्ये
 राजन्वतीमाङ्गरनेन भूमिम् ।
 नक्षत्रनारायणसङ्कुलापि
 ज्योतिष्मती चन्द्रमसैव राविः ॥ २२ ॥

an! the Latin and Greek translators all connect पुण्यं with अद्भुतं but it may also be taken with प्रवक्ष्यामि । पुण्यं प्रवक्ष्यामि eloquent like a male—that is, endowed with masculine eloquence. The Greek translator seems indeed to incline to this view—for without giving a separate rendering for प्रवक्ष्यामि he renders the last word "εξεπλ' ονδω [λεξ' ανδρικη]—spoke with masculine voice

21st असौ राजा This king शरण्यः is the protector of all who look up to him for protection अगाधसत्त्वः of a nature unshakable मगधप्रतिष्ठः a resident of Magadha. प्रजा skilled in (or renowned for) delighting his subjects परन्तपः by name Parantapa [which means the afflictor of enemies] significantly so named

22nd कामं नृपाः Let them be (we grant it) other kings by thousands राजन्वती but they say that the earth has a monarch only in him—a well governed and saved from anarchy only by him राविः The night नक्षत्रं though endowed with stars special and general and planets is yet possessed of light only because of the moon. The special stars are the 27 lunar mansions—Aśvini Bharani &c

क्रियाप्रवन्धादयमध्वराणाम्,

अजन्ममाहृतसहस्रनेत्र ।

शच्याश्चिरं पाण्डुकपोलसम्भ्रान्

मन्दारशृङ्गानलकांश्चकार ॥ २३ ॥

अनेन चेद्दिष्कसि गृह्यमाणं

पाणिं वरेण्येन कुरु प्रवेशे ।

प्रासाद्यातायनसंश्रितानां

नेत्रैस्सर्वं पुष्पपुराङ्गनानाम् ॥ २४ ॥

23rd चरं *The* prince क्रियाप्रवन्धात् because of the constant performance of *sacrificial ceremonies* अजन्म आहृत being one by whom the *thought* *I* *eyed* Indra was *is* *ceasingly* *enriched* चकार *on* *the* शृङ्गा *चलकान्* the locks of *Saci* । In *his* wife पाण्डुकपोलसम्भ्रान् *pendent* *on* *her* *polls* *locks* because of her husband's constant absence *from* *home* चिरं मन्दार *long* *destitute* *of* *Mandar* flowers । लालम् *in* *Indra's* *palace* used to decorate their hair with those celestial flowers । Indra's wife had to abstain long from this decoration because of his incessant absence in *Magadha* । A lady was forbidden to decorate herself in her husband's absence at *royal* as appears from a passage quoted by Mallinātha.

श्रीकृष्ण शरत्कालम्भारं समाजंकरदण्डम् ।

दाम्प्यं प्रत्यक्षे दाम्प्यं त्यजेत् प्रीतिभक्त्या ।

24th इच्छसि *If* *you* *wish*, इत्, इच्छसि *वेद्येत्* इत्थेव *इच्छसि* इत्थेव *प्राप्ति* *your* *head* *संश्रुमाण* *to* *be* *received* *प्राप्ते* *प्राप्ते* *part* *एव* *सम्भ्रानि* (imp. 2 & *इच्छा*, *अदधीत्* *अप्राह* *अधीयति* *सधीत* । *अनन* *सम्भ्रानि* *by* *this* *delectable* *prince* *प्रवेशे* *then* *on* *thy* *entrance* *into* *his* *capital* *अन* *दाम्प्यं* *thou* *shalt* *make* *or* *become* *सर्वेच्छं* *the* *fixing* *of* *the* *eyes* *दुष्प* *of* *the*

एवं तयोक्ते तमवेक्ष्य किञ्चित्
 विस्त्रंसिदूर्वाङ्गमधूकमान्ना ।
 ऋजुप्रणामक्रिययैव तन्वी
 प्रत्यादिदेगैरुमभापमाणा ॥ २५ ॥
 तां सैव वेत्त्रयण्णे नियुक्ता
 राजान्तरं राजसुतां निनाय ।
 समीरणोत्येव तरङ्गनेखा
 पद्मान्तरं मानमराजहंसीम् ॥ २६ ॥
 जगाद चैनामयमङ्गनायः
 सुराङ्गनाप्रार्थितयौवनयोः ।

females of Pataliputra Pataliputra प्रासाद betaken themselves to the windows of their mansions

25st एव *On this being spoken by her, तमवेक्ष्य Indumati having looked at him, In loci Part. एव ईक्ष ईक्षते ईक्षामवने ; किञ्चित् विस्मि her wreath of Madhuka flowers marked with Durva grass being a little displaced ऋजुप्रणामम् only with a bow in an erect posture तन्वी प्रत्यादिदेगैरु the slender one (Indumati) rejected him उभापमाणा not speaking a word*

26st भैव वेत्त्रयण्णे नियुक्ता *She Sunandā, appointed to hold the cane, the portress of the seraglio always held a cane राजान्तरं took the princess to another king समं रणायैव like as a row of waves raised by the wind पद्मान्तरं takes the female swan of the lake Mānasa to another lotus*

27st सुराङ्गना *This is the lord of Anga whose youthful beauty had been coveted by divine females There is a story that this king of Anga had once repaired to the celestial court of Indra when the Asuras*

विनीतनागः किल वृत्रकारैः
 ऐन्द्रं पदं भूमिगतोऽपि भङ्क्ते ॥ ९० ॥
 अनेन पर्यासयताश्रुविन्दून्
 मुक्ताफलसूतमान् स्तनेषु ।
 प्रत्यर्पिताः शत्रुविनासिनोनाम्
 उन्मथ्य हृत्त्रेण विनैव चाराः ॥ ९८ ॥
 निसर्गभिन्नास्पदमेकसंखम्
 अस्मिन् द्वयं श्रेष्ठ मरुस्वतो ष ।
 कान्त्या गिरा वृत्तया च योऽया
 त्वमेव कन्त्याषि मयोऽस्मिनीया ॥ ९९ ॥

अथाङ्गराजादवतार्य चक्षुः
 याचोति जन्यामवदत् कुमारो ।
 नासी न काम्यो न च वेद सम्यक्
 द्रष्टुं न सा भिन्नरुचिर्चि लोक ॥ २० ॥
 ततः परं दुष्प्रसहं द्विपद्भिः
 नृपं नियुक्ता प्रतिहारभूमौ ।
 निदर्शयामास विशेषदृश्यम्
 इन्दुं नवोत्थानमिवेन्दुमत्यै ॥ २१ ॥
 अपन्तिनाथोऽयमुदग्रवाङ्ग-
 विंशालवत्तास्तनुवृत्तमध्यः ।

king Wealth and learning though they are not naturally found joined in the same person are united here—in this king of Anga. काम्यः And thou O blessed girl, art by virtue of thy beauty and thy truthful and agreeable accents fitted to become the third.

30st अथाङ्गराजान् Then having taken off her eyes from the king of Anga जन्याम् the princess said to her maid याचि Get on । मासी न काम्यः Not that the king of Anga was not a delectable person, nor that the princess did not know how to make sufficient inspection भिन्नरुचिः But preferences are of different tastes

31st ततः परं Then Sunandā appointed to the situation of princess pointed out to Indumatī another king whom his foes dared not endure or withstand विशेषदृश्यम् fit to be especially observed इन्दुः like the moon newly risen

32st अथपि Sunandā says 'This is the lord of Avanti, उदग्रवाङ्गः with large ears विशालवत्ता broad-chested सङ्कुट्टमध्यः slender and circular

आरोप्य चक्रध्रममुष्णतेजा
 त्वद्रेव यत्नोन्निखितो विभाति ॥ ३५ ॥
 अस्य प्रयाणेषु समग्रशक्ते
 अग्रेसरैर्वाजिभिरुत्थितानि ।
 कुर्वन्ति सामन्तशिखामणोना
 प्रभाप्ररोहास्तमयं रजांसि ॥ ३६ ॥
 असौ महाकालनिकेतनस्य
 वस्त्रदूरे किल चन्द्रमौले ।
 तमिस्रपक्षेऽपि सद्यः प्रियाभिः
 ज्योत्स्नावतो निर्वृणति प्रदोषान् ॥ ३७ ॥

32nd आरोप्य चक्रध्रमम् उष्णतेजा It appears like the sun placed on a
 lathe indeed last causal of चक्र, रचित चक्रेण रचित शोचति चक्र causal
 राचयति or राचयति । महा by the Divine architect, Viswakarma रचित
 चक्र and carefully polished as it is. It is said that Viswakarma had
 polished the sun on a turning machine at the request of his daughter
 who was unable to endure the fierce rays of the sun for husband.

33rd अग्रे प्रयाणेषु समग्रशक्ते In the marches of this year for his powerful
 prince Amara describes power as three fold arising 1st from his ability
 2nd from energy 3rd from a council [गण्यं स्थितं पदार्थैः प्रादुर्भावतः] अग्रे
 the dust raised by the soldiers & one guard कर्षीभ्यः च सन्निवृत्तौ
 appearance of every ray of light is the great gems of the surrounding
 king & the surrounding & now are overthrown by the sun, guard it.

34th महाकालनिकेतनस्य वसन् He does not far from the moon
 created his residence of Mahakal [३४ सर्ग] तं च वसन्तं अशक्यं पुराण
 नश्यति कर्षित । तमिस्रपक्षे अवि even in the dark for it is the name

अनेन यूना सह पार्थिवेन
 रम्भोरु कच्चिन्मनसो रुचिस्ति ।
 सिप्रातरङ्गानिन्नकम्पितासु
 विहर्तुमुद्यानपरम्परासु ॥ ३५ ॥
 तस्मिन्नभिद्योतितवन्धुपद्मे
 प्रतापसंशोपितशत्रुपङ्के ।
 ववन्ध सा नोत्तमसौकुमार्या
 कुमुद्वती भानुमतीव भावम् ॥ ३६ ॥
 तामयतस्तामरसान्तराभाम्
 अनूपराजस्य गुणैरनूनाम् ।

of the moon, enjoys moonlight evenings (from the crest of the neighbouring Siva) with his wives निर्विशति 6 conj अविचत् निवेश वेष्टति विष्ट ।

35st अनेन यूना With this young king Iustr sing of युवान् । अचित् मनस अचि ते is there a desire of thy mind सिप्रा to spot in the rows of gardens, the trees of which are shaken by the breeze from the waves of Sipra

36st तस्मिन् अमिद्योतित In him, the brightener of his lotus like friends प्रताप and by his prowess the scorcher of his mud like foes ववन्ध सा न अन्तमसौकुमार्या Indumati, herself like the*post Kusavati, lover of moon light, and exquisitely tender in her limbs did not fix her affection like a bhavusati or a solar natured maiden, fond of the sun. वन्ध 9 conj वष्टति अमान्मसीत ववन्ध भवन्त्यति वद ।

37st ता अयत तामरसान्तराभाम् Sunandā having led her, brought as * the inside of a lotus, before the king of Anupa, the well watered country

विधाय सृष्टिं ननिता विधातु

जगाद् भूय सुदतीं सुनन्दा ॥ ३७ ॥

* संग्रामनिर्विष्टसहस्रवाङ्ग-

रष्टाद्गद्दीपनिखातयूप ।

अनन्यसाधारणराजशब्दे

बभूव योगी किल कार्तवीर्य्य ॥ ३८ ॥

अकार्य्यचिन्तासमकालमेव

प्रादुर्भवंत्यापधरः पुरस्तात् ।

अन्तःशरीरेष्वपि य प्रजानां

प्रत्यादिदेशाविनयं विनेता ॥ ३९ ॥

ज्याबन्धनिष्यन्दभुजेन यम्य

विनि श्वसदङ्गपरम्परण ।

इति चक्रवर्ती *not deficient* i. e. abounding in all merits qualifies her i. e. Indumati शरु सलिला विष्णु that beautiful creation of God, refers to her, i. e. Indumati भूय again spoke to the once-teethed maiden Indumati

38d. संग्राम It is said then was formerly a devotee named kanta varjya who had possession of a thousand arms in battle अष्टाद्गद्दीप who had (१००) artificial stakes in the town islands अन्तःशरीरेष्वपि and who had a title to the appellation of 'king' such as no other ruler had.

39d. विनेता He was a governor अकार्य्य who at the very moment of an evil or vicious thought in the mind of his subjects प्रादुर्भवंत्यापधरः appearing in front, bow in hand अन्तःशरीरेष्वपि even in the internal organs the fear of his subjects इत्यादिदेश अविनयं *prayer of surrender*

कारागृहे निर्जितवासवेन
 लङ्केश्वरेणोपितमाप्रसादात् ॥ ४० ॥
 तस्यान्वये भूपतिरेप जातः
 प्रतीप इत्यागमवृहत्सेवी ।
 येन श्रियः संश्रयदोपसूढं
 स्वभावलोलेत्ययमः प्रवृष्टम् ॥ ४१ ॥
 आयोधने कृष्णगतिं सहायम्
 अवाप्य यः तत्रियकानरात्रिम् ।

40st वस कारागृहे In whose prison वसित there was a residing,
 भावसाधेण of वस । लङ्केश्वरेण by the Lord of Lanka, Rāvana, who was
 there a captive आप्रसादात् with Kartyavirjya's grace : e during his
 pleasure आन्वये whose arms became motionless on the string of the bow
 string refers to Rāvana विनिश्चयत् breathing hard with the row of his
 ten heads, refers also to Rāvana निर्जित by whom Indra himself had
 been conquered, refers likewise to Rāvana.

41st तस्य अन्वये In his race भूपति एव this king Pratapa by name
 was born आनन्दहस्तसेवी who honoured or associated with elders ripe in
 vedic knowledge येन प्रवृष्टम् by whom was wiped off past pass. part of सृज
 '2 conj शक्तिं सृष्टः शक्तिं सृजति अशक्तोत् अशक्तोत् अशक्तोत् सृजति
 शक्तिं सृष्टः । स्वभावलोला रति अयमः the signs of being naturally
 tickle चित्तं अयमदोपसूढं attributed to the goddess of fortune but in
 reality attaching to the faults of the subjects of her bounty

42st यः Who, Pratapa लक्ष्मणनि सहाय अवाप्य having in battle got
 for as his ally अर आप आश्रित आश्रित अमुकनि आश्रित आश्रित आप ।
 धारा शिवा the sharpened or keen edge of Rama's : e Parasuram's are
 'परिपक्वकाराणि which had proved the destructive night, : e the extermin

धारां शितां रामपरश्वधस्य
 सम्भावयत्युत्पलपत्रसाराम् ॥ ४२ ॥
 अस्याङ्गलक्ष्मीर्भव दीर्घवाहोः
 माहिष्मतीवप्रनितम्बकाञ्चीम् ।
 प्रासादजालैर्जलवेणिरम्यां
 रेवां यदि प्रेक्षितुमस्ति कामः ॥ ४३ ॥
 तस्याः प्रकामं प्रियदर्शनोऽपि
 न स क्षितीशो रुचये बभूव ।
 शरत्प्रमृष्टाम्बुधरोपरोधः
 शशीव पर्याप्तकलो नलिन्याः ॥ ४४ ॥
 सा शूद्रसेनाधिपतिं सुपेणम्
 उद्दिश्य लोकान्तरगीतकीर्त्तिम् ।

nator of the Kshetrias सम्भावयति सम्भावयति he Pratapa reckons of no greater strength than a lotus-leaf

43rd अङ्गलक्ष्मीर्भव Be thou the Lalshmi in his arms यदि प्रेक्षितुं if thou hast a desire of seeing प्रासादजालैः through the windows in his palace अलवेणोरम्या the river Reva or Nerbudda beautiful in its watery torrents flowing like a hne by the ramparts of Mahishmati.

44th सुंक्षितीशः That lord of the earth or king प्रियदर्शनः अपि though's amiable in appearance मया प्रकामं रुचये न बभूव did not come up sufficiently to her taste or choice शरत्प्रमृष्टाम्बुधरोपरोधः as the full moon even when the covering of clouds is off in autumn नलिन्याः comes short of the choice of the lotus

आचारशुद्धोभयवंशदीपं
 शुद्धान्तरच्या जगदे कुमारी ॥ ४५ ॥
 नीपान्वय पार्थिव एष यज्वा
 गुणैर्यमाश्रित्य परस्यरेण ।
 सिद्धाश्रमं शान्तमिवेत्य, सत्वै
 नैसर्गिकोऽप्युत्सहजे विरोध ॥ ४६ ॥
 यस्यात्मगेहे नयनाभिरामा
 कान्तिर्हिमांशोरिव सन्निविष्टा ।

45st. शुद्धान्तरच्या *By the keeper of the Scroglio* Sunandā मुखेच उरिग्न
referring to Sushena, सुशेनाधिपति the lord of Surasena श्रीकान्त whose
fame was the theme of songs even in other worlds आचार who by his
conduct became the light of both pure races paternal and maternal,
 सा कुमारी जगदे *that princess Indumatī was thus addressed* गद् गदति
 अगादीत् अगदीत् जगद् गदित ।

46st. नीपान्वय पार्थिव एष यज्वा *It is long a devout performer of*
sacrificial duties is of the race of Nya य आश्रित्य *in whom taking refuge*
 परस्यरेण नैसर्गिक अपि विरोध *even the natural opposition to each other*
 उद्यमजे *has been given up or relinquished* सज 6 and 4 conj सजति सजते
 असादीत् असाद् असाजे असाजति असाजते अह । यथै *by conflicting virtues*
or qualities सिद्धाश्रम as by antagonist animals on reaching the trans-
gular hermitage of a Rishi. एव *Indeed* part. था इ एति इत यति अगात् एवाप
 एषति इत ।

47st. यस्या कान्ति *Whose beauty i. e. agreeable appearance* आभरणे
in his own house नयनाभिरामा remains delightful to the eye रिमांशो इव
like that of the moon हेमन्त but his *glor., or* प्रौढस्य *in company*

हर्म्याग्रसंरूढदृणाङ्कुरेषु
 तेजोऽविपद्यं रिपुमन्दिरेषु ॥ ४७ ॥
 यस्यावरोधस्तनचन्दनानां
 प्रक्षालनाद्वारिविहारकाले ।
 कलिन्दकन्या मथुरां गतापि
 गङ्गोर्मिससक्तजलेव भाति ॥ ४८ ॥
 त्रस्तेन तार्क्ष्यात् किल कालियेन
 मणिं विस्फुटं यमुनौकसा य ।

of his enemies हर्म्याग्र where fronts or tops of mansions are filled with blades of grass, the country being desolated अविपद्य is not endurable—too fierce for people to stand it

48st यस्यावरोध by the washings of sandal pastes from the bodies of females of whose seraglio वारिविहारकाले at the time of their amusing themselves and bathing in the water कलिन्दकन्या the daughter of Kalinda, i. e. the river Jamuna मथुरा गता अपि though flowing at Mathura, भाति appears गङ्गा जर्मिससक्तजला as having waters already joined with the waves of Ganga. The Jamuna waters are represented as black and the Ganga waters as white—although the confluence of the two rivers is at Allahabad yet the washings of sandal paste referred to makes the Jamuna waters look like Ganga water even at Mathura भाति अभाषीत् भी भास्यति मात ।

49st य Who i. e. Sushena दधान holding i. e. wearing Pres part Prop या दधानि धन दधति धने दधते धेदि अधान् अधित अधियत दधी दधे धाम्यति ने दित्वा but with preposition आधाय दित्वा । मणि the jewel or diamond विस्फुट which had been relinquished कालियेन by the serpent Kalya यमुनौकसा abiding in the Jamuna अस्तेन तार्क्ष्यात् afraid of Garuda

वक्ष्ये स्वल्पव्यापिरुचं दधान
 सकौस्तुभं श्लेषयतीव कृष्णम् ॥ ४९ ॥
 सम्भाव्य भर्तारममुं युवानं
 मृदुप्रवालौत्तरपुष्पशय्ये ।
 वृन्दावने चैव रथादनूने
 निर्विश्रान्ता सुन्दरि यौवनयोः ॥ ५० ॥
 अध्यास्य चाम्पुपतोत्तितानि
 शैलेयगन्धीनि शिलातलानि ।
 कलापिनां प्रावृषि पश्य नृत्यं
 कान्तासु गोवर्द्धनकन्दरासु ॥ ५१ ॥

the bird which used to eat up snakes किञ्च so it is said वक्ष्ये स्वल्प the
 splendor of which diamond extended over his Sushena's whole chest
 श्लेषयति इव puts to shame as it were कृष्ण सकौस्तुभ Krishna with his
 diamond the Kaustubha श्लेषयति causal of सू ३ cony जिहति जिह्वि
 जिह्विषति अक्षुषीत् जिह्वाय जिह्वयाश्चकार क्षुषति क्षुषीत् क्षुषीत् ।

50st सम्भाव्य having acknowledged this youth as thy husband यौवनयो
 निर्विश्रान्ता let the beauty or fortune of youth be enjoyed or done justice to
 in the gardens of Vrindavan सद् in which on beds of flowers with tender
 leaves overspread चैव रथाद् अनूने not inferior to Chattravika the park
 of Kavera.

51st अध्यास्य Having sat अधि चाम्पु चाम्पु चाम्पु चाम्पु चाम्पु चाम्पु
 चापीन pres part चापीन । शिलातलानि on slabs of stone चम्पु wet with
 drops of water शैलेयगन्धीनि perfumed with hill flowers or Benzoin वाप
 look at कलापिना दृश्य the dance of peacocks प्रावृषि in the rainy season
 नं वर्द्धनकन्दरासु in the beautiful exertations of Govardhana

नृपं तमावर्त्तमनोज्ञनाभिः
 सा व्यत्यगादन्यवधूर्भवित्री ।
 महीधरं मार्गवशादुपेतं
 स्रोतोवहा सागरगामिनीव ॥ ५२ ॥
 अथाङ्गदास्निष्टभुजं भुजिष्या
 हेमाङ्गदं नाम कलिङ्गनाथम् ।
 आसेदुषीं सादितशत्रुपक्षं
 बालामवालेन्दुमुखीं वभाषे ॥ ५३ ॥
 असौ महेन्द्राद्रिसमानसारः
 पतिर्महेन्द्रस्य महोदधेश्च ।

52s. नृपं तम् आवर्त्तमनोज्ञनाभि सा वि अति अगात् *She with a handsome navel like a whirlpool passed by that king अन्यवधू भवित्री destined to become the wife of another king स्रोतोवहा as a ruler सागरगामिनी bent on going to the sea महीधरं passed by a mountain got at in its course*

53s. अथ भुजिष्या *Then the maid Sunandā वभाषे speaks Perf or लिट् of धाव भाषते अभाविद भाषिष्यते भाषित । बालाम् अवालेन्दुमुखीं to the girl (the princess) with a face like the moon not young or new but at her full. आसेदुषी कलिङ्गनाथ Who had then got near the lord of Kalinga refers to Indamati—perf part. क्लृप्त of मरु सीदति अमदत् मसाद सेदत् धत्कति मरु सेदितान् सेदुषी । अङ्गदास्निष्टभुज हेमाङ्गद नाम Hemangada by name with a bracelet encircling his arm सादितशत्रुपक्ष by whom the whole band of his enemies was afflicted*

54s. असौ *That king is equal to the mount Mahendra in strength पति the lord of Mahendra and the great ocean यस्य यागात् in whose*

यस्य चरत्सैन्यगजच्छलेन
 यात्रासु यातीव पुरो महेन्द्रः ॥ ५४ ॥
 ज्याघातरेखे सुभुजो भुजाभ्यां
 विभक्तिं यद्वापभृतां पुरोगः ।
 रिपुश्रियां साञ्जनवाप्यसेके
 वन्दीकृतानामिव पद्मलो द्वे ॥ ५५ ॥
 यमात्मनः सद्गानि सन्निकृष्टः
 मन्द्रध्वनित्याजितयामहृष्यं ।
 प्रासादवातावनहृष्यवीचि
 प्रबोधयत्यर्णव एव सुप्तम् ॥ ५६ ॥

marches चरत् *under the semblance of dripping elephant forces* वाति एव
Mahendra itself goes in front as it were

55d य सुभुजः Who, the fine handed prince वापभृता पुरोगः the fore-
 most among archers विभक्तिं holds or possesses च 3 con; विभक्तिं विभक्त
 विभक्तिं आघातरेखे कतर विभक्तारभूत परिधति चत । ज्याघातरेखे two lines or
 marks caused by strokes of the bow string भुजाभ्यां by or in his two hands
 पद्मलो द्वे two paths as it were of रिपुश्रियां the enemy's fortune वन्दीकृतानां
 taken captives साञ्जनवाप्यसेके wet with tears blackened by collyrium

56d. यम् आत्मनः सद्गानि सुत Whom sleeping in his own room प्रबोधयति
 चर्णव एव the sea itself awakes in the morning सन्निकृष्ट being near
 प्रासाद its waves being audible through the windows of the palace
 मन्द्रध्वनि and by whose deep roaring the watch trumpets were left behind
 or exceeded

अनेन साह्वं विहराम्बरागे
 स्तीरेषु तानीवनमर्मरेषु ।
 दीपान्तरानीतलवङ्गपुष्पैः
 अपाकृतस्वेदलवा मरुङ्गिः ॥ ५७ ॥
 प्रलोभिताप्याकृतिलोभनीया
 विदर्भराजावरजा तथैवम् ।
 तस्मादपावर्त्तत दूरदृष्टा
 नीत्येव नक्ष्मीः प्रतिकूलदैवात् ॥ ५८ ॥
 अथोरगाख्यस्य पुरस्य नाथं
 दौवारिकी देवसरूपमेत्य ।

57sl अनेन साह्वं विहर Sport with him अम्बरागे स्तीरेषु on the sea beach
 तानीवन musical with the rattling of the palm-groves अपाकृतस्वेदलवा
 thy perspiration being relieved मरुङ्गिः दीपान्तरानीतलवङ्गपुष्पैः by breezes
 laden with cardamom flowers from other continents

58sl विदर्भराज अरराजा The younger sister of the king of Vidarbha,
 आकृतिलोभनीया to be excited i. e. attractive in form and appearance
 प्रलोभिता अपि तथा एव though excited or tempted thus by her Sunandá
 तस्मात् अपावर्त्तत turned away from him, the king of Kalinga दूरदृष्टा नीत्या
 एव लक्ष्मी as Lakshmi attracted from a distance by morals, i. e. good
 conduct of an individual प्रतिकूलदैवात् turns away from him because of
 his adverse fate or destiny

59sl अथ दौवारिकी Then the portress's अरगाख्यस्य पुरस्य नाथ देवसरूपम्
 एत्य having come to the godlike lord of the city the name whereof means
 a snake i. e. Nāgpur—एत्य parse as in verse 46 निजगाद भीष्मा spoke to

इत्यकोराक्षि विभोकयेति
 पूर्वानुशिष्टां निजगाद् भोज्याम् ॥ ५८ ॥
 पापयोऽयमंसृर्षितलम्बहारः
 मृप्राङ्गरागो हरिचन्दनेन ।
 आभाति बालातपरक्तसानुः
 सनिर्भरोद्गार इवाद्रिराजः ॥ ६० ॥
 विन्ध्यस्य संस्तम्भयिता मन्दात्रेः
 निशेषपीतो जित्तसिन्धुराजः ।
 प्रीत्याद्यमेधावमृयाद्रंमूर्त्तेः
 सौस्नातिको यस्य भयत्प्रगम्यः ॥ ६१ ॥

the princess of Bhoga इति अकोराक्षि विभोकये इति पूर्वानुशिष्टा who had before been addressed thus "Here, O thou with eyes like the chador look!" Sunandā having while leading the princess to the king of Nagpur already by way of preface drawn her attention to that prince now continued her speech

60a। पापय एव *This is the king of Pan las अंसृर्षितलम्बहार a peudent neckless / level on his shoulders कृप्राङ्गरागो हरिचन्दनेन who has decked his body with yellow Santal paste—the produce of celestial trees आभाति अद्रिराज एव He looks like the king of mountains बालातय the summit being reddish with the orient sun सनिर्भरोद्गार and with issues of cascades*

61। सौस्नातिको यस्या पीता भवति अन्त्या *Whose entechuser on holy bath is Agastya for love not money विन्ध्यस्य संस्तम्भयिता मन्दात्रे the stüber or tower of the great mountain Vindhya निशेष by whom the arrow was drunk up without a round turn and then thrown up अशेषेण अशेष आर्द्रमूर्त्तेः,*

अस्त्रं चरादाप्तवता दुरापं
 येनेन्द्रलोकावजयाय दृप्तः ।
 पुरा जनस्थानविमर्दशङ्की
 सन्धाय लङ्काधिपतिः प्रतस्थे ॥ ६२ ॥
 अनेन पाणौ विधिवद्गृहीते
 महाकुलीनेन महीव गुर्वी ।
 रत्नानुविज्ञाणवमेखलायाः
 दिग्ः सपत्नी भव दक्षिणस्था ॥ ६३ ॥
 ताम्ब्रुलवक्त्रीपरिणद्धपूगा-
 खेलालतालिङ्गितचन्दनासु ।

when his body is wet in the concluding bath of the Atreamedha sacrifice refers to the king of Nagpur

62st येन With whom अस्त्रं चरात् चराता दुरापं the receiver from Hara (Siva) of arms difficult of acquisition, not easily to be obtained, (refers to the king of Nagpur) दृप्तः the haughty king of Lanka, Ravana हवति अदपत् अदर्पीत् अदार्शीत् अदार्शीत् ददर्पं दर्पिष्यति दृप्स्यति प्रश्यति दृप्तः । पुरा सन्धाय having formerly made peace जनस्थान apprehensure of the subjugation of Janasthana रन्द्रलोकावजयाय प्रतस्थे had departed for the conquest of Indra's world.

63st अनेन पाणौ विधिवद् गृहीते By thy hand being lawfully accepted by this king of an august noble race भव त्वं सपत्नी the co-wife दिग् दक्षिणस्था of the southern quarter, the Deccan of which this king is the Lord रत्नानुविज्ञाणवमेखलायाः Having for its waist band the ocean abounding in jewels गुर्वी मही इव like the weighty earth

तमालपत्राक्षरणासु रन्तुं
 प्रसीद् शश्वन्मलयस्थलोषु ॥ ६४ ॥
 द्रन्दोवरश्यामननुर्दपोऽसौ
 त्वं रोचनागौरशरीरयष्टि ।
 अन्योन्यशोभापरिवृक्षये वां
 योगस्तङ्घितोयदयोरिवास्तु ॥ ६५ ॥
 स्वसुर्विदर्भाधिपतेस्तदीयः
 स्तभेऽन्तरं चेतसि नीपदेशः ।
 दिवाकरादर्शनवह्नकोशे
 नक्षत्रनाथांशुरियारविन्दे ॥ ६६ ॥

64a। रन्तुं प्रसीद् शश्वन् *Be pleased, make up thy mind, to amuse thyself constantly मलयस्थलोषु in the dales of Mount Malaya नाम्बूदवनी in which are Arca trees set with betel creepers द्रन्दाक्षराक्षरिण in which are Sawal trees encircled by cardamom creepers, तमाल in which are beds of Tavala leaves रन्तुं from रन् रन्ते अरन्त रेभे रन्ति रत । प्रसीद् from प्रद् see verse 53.*

65a। रन्तोवर **This line has a body dark like the blue lotus व रोचना thy bodily frame is as fair as (saffron like) become yellow वा योग अस्तु let there be a junction of you तुऽऽदिन नीपदेशी इव like the junction of lightning and cloud अन्योन्य for setting off each other's beauty*

66a। स्वसुर्विदर्भते चेतसि *In the mind of the sister of the king of Vidarbha तदीय उपदेश her (Sunanda's) instruction अन्तर व स्तभे did not find any interstice नक्षत्रनाथांशु इव as the rays of the lord of stars or the*

सञ्चारिणी दीपशिखेव रात्रौ
 यं यं व्यतोयाय पतिंवरा सा ।
 नरेन्द्रमार्गादृ इव प्रपेदे
 विवर्णभावं स सु भूमिपालः ॥ ६० ॥
 तस्यां रघो हनुरुपस्थितायां
 वृणोत मां नेति समाकुलोऽभूत् ।
 वामेतरः संग्रयमस्य बाहुः
 कोयूरबन्धोच्छ्रुसितैर्नुनोद् ॥ ६८ ॥

moon does not find entrance चरन्दिने in the lotus दिवाकरादर्शने in
 its receptacle closed from the disappearance of the sun at night. २५ वृत्त
 चतुर्थ्ये लोके लक्ष्मि सख्यः ।

८७al. य य व्यतोयाय पतिवरा सा *she who, like a passing flame, etc., Indramati he*
on selecting a husband passed over वि पति *from ६ to १० पतिनी*
 दीपशिखा इव रात्रौ *like a passing flame of a* *at night स य पतिवरा*
every one of such kings विवर्णभावं प्रपेद *to a dark discoloured or*
 ६६al. तस्यां रघो हनुरुपस्थितायां *as an edifice on* *the royal road or high*
 way falls into a state of darkness on the passing *way of a torch light*
 पद ४ cony. प्रपेद पदवदि पदे पतस्थले पद ।

६६al. तस्याम् उपस्थितायां *On her coming up to him* *removing him*
 रघो हनुरु *the son of Raghu, Aja समाकुलः अभूत्* *became agitated with the*
 idea हनोत मां न इति *don't select me or not!* *pol. ३ a ng of ३ १, ५ and*
 ९ cony) चरन्दिने वरते हनोति वृषवे वृषानि वृषोवे अपाटीत् चरन्दिने चरन्दिने चरन्दिने
 चरन्दिने वरते वरते वरन्दिने चरन्दिने चरन्दिने चरन्दिने चरन्दिने चरन्दिने चरन्दिने
 lit. other than left केयूर by the appearance of the bracelet band सस्य हनोत्
 removed his doubt पद ८ cony) हनति हनते चरन्दिने चरन्दिने चरन्दिने चरन्दिने
 नीतस्थिति नीतस्थिति हन ।

तमालपत्रास्तरणासु रन्तुं
 प्रसोद् शश्वन्मलयस्थलीषु ॥ ६४ ॥
 इन्दीवरश्यामतनुर्दपोऽसौ
 त्वं रोचनागौरशरीरयष्टि ।
 अन्योन्यशोभापरिवृद्धये वां
 योगस्तडित्तोयदयोरिवास्तु ॥ ६५ ॥
 स्वसुर्विदर्भाधिपतेस्तदीयः
 लेभेऽन्तरं चेतसि नीपदेशः ।
 दिवाकरादर्शनवद्धकोशे
 नक्षत्रोपयांशुरिवारविन्दे ॥ ६६ ॥

64st रन्तु प्रसोद् *Be pleased, make up thy mind, to amuse*
thyself constantly मलयस्थलीषु *in the dales of Mount Malaya* तान्मल्लुवङ्गी
in which are Areca trees set with betel creepers रससन्ताडित्त in which
are Sandal trees encircled by cardamom creepers, तमान् in which are
beds of Tamala leaves रन्तु from रम रमते शरत् रमे रसति रत् । प्रसोद्
 from सद see verse 53.

65st इन्दीवर *This king has a body dark like the blue lotus* त्वं
रोचना thy bodily frame is as fair as (saffron like) bovine yellow
 वा योग यस्तु let there be a junction of you त्वं जडित् नोयदधी इव like
 the junction of lightning and cloud अन्योन्य for setting off each other's
 beauty

66st सद्य विदर्भपते चेतसि *In the mind of the sister of the king of*
Vularbha तदीय उपदेश her (Sunanda's) instruction अन्तर न लेभे *did not*
find any interstice नक्षत्रोपयांशु इव *as the rays of the lord of stars or the*

काकुत्स्थशब्दं यत उन्नतेच्छाः

श्लाघ्यं दधत्यत्तरकोशलेन्द्रा ॥ ७१ ॥

महेन्द्रमास्थाय महोत्तरूपं

यः संयति प्राप्तयिनाकिलीलः ।

चकार वाणैरसुराङ्गनानां

गण्डस्थलोः प्रोपितपत्रलेखाः ॥ ७२ ॥

ऐरावतास्फालनविश्लथं यः

सङ्घट्टयन्नङ्गदमङ्गदेन ।

was called *Kakutstha* as a distinction for his great qualities. It is said, allegorically perhaps from the narrative in the following verse, that this king was surnamed "Kakutstha" because of his having discomfited the enemies of the gods sitting on the hump of a Bull यत from whom उत्तरकोशललेन्द्रा the lords of North Kosala उन्नतेच्छा of high aspirations दधति hold काकुत्स्थशब्दं श्लाघ्यं the honorable patronymic *Kakutstha* दधति pres 3 plural of धा see verse 49

72a महोत्तरुपं आसीत् having got upon Mahendra [which itself appears from the following verse to have represented Indra himself] महोत्तरुपं which or who was in the form of the great bull of Siva यः संयति प्राप्तयिनाकिलीलो who, Kakutstha, having in battle got the celerity of the yanaka holder Siva चकार made by his arrows असुराङ्गनानां गण्डस्थली the cheeks of the Asura females प्रोपितपत्रलेखा deprived of painting. He killed the Asuras and thus deprived their wives of the privilege of decorating their cheeks, all decorations being forbidden to widows.

73a यः W'ho, Kakutstha, सङ्घट्टयन् having touched or brushed, ऐरावतास्फालनविश्लथम् अङ्गद Indra's bracelet, the band loosened by the strokes of the celestial elephant Airāvata, अङ्गदेन by his own bracelet अश्विनवहो occupied, sat on, अर्द्धासन half the seat शीतशिखरे of the mountain clipper

उपेययः स्वामपि मर्त्तिमग्याम
 अर्द्धासनं गोत्रभिदोऽधितष्टौ ॥ ७३ ॥
 जातः कुले तस्य किलोरुकीर्तिः
 कुलप्रदीपो नृपतिर्दलीपः ।
 अतिष्ठदेकीनशतक्रातुत्वे
 शक्राभ्यख्याविनिवृत्तये यः ॥ ७४ ॥
 यस्मिन् मर्त्तीं शासति वाणिनीनां
 निद्रां विचारार्द्धपथे गतानाम् ।
 वातोऽपि नासंसयदंशुकानि
 को लम्बयेदाचरणाय हस्तम् ॥ ७५ ॥

Indra, उपेयय *even when he Indra had resumed his own excellent form*
 उपेयय *genitive singular perf. or 2 preterite part. लघु of इ to इः उपेययान्*
 उपेययान् ।

74sl. जातः कुले तस्य किल *In his race was (as it is said) born*
 उपकीर्तिं *king Dalipa of great celebrity, the light of his family* च अति
 १०० *who stopped, एकीनशतक्रातुत्वे short by one of the position of a hundred*
 १०० *sacrifices शक्राभ्यख्या to appear the jealousy of Indra*

75sl. यस्मिन् मर्त्तीं शासति *Who governing the earth, i. e. in whose*
 reign, वातः अति न *even the breeze did not cease to slip or shake*
 अशुकानि *the clothes वाणिनीनां of drunken women निद्रा falling asleep on*
 the road *half way to their places of revel क लम्बयेन् वाचरणाय हस्तम् and*
 as to *snatching or robbing their clothes, who could stretch his hand?*
 वातः अति न *अति शासति अति अशात अतिवत् मशात शासित्यति शिट् । वात*
 to slip *ससते अति शिट् अचसत् सस मे सधियते सस causal ससपति । लम्*
 ससते *अचसित् ललम्बे सधियते सधित । causal ससपति ।*

पुत्रो रघुस्तस्य पदं प्रशस्तं
 महाकृतीर्विश्वजितः प्रयोक्ता ।
 चतुर्दिगावर्जितसम्भृतां यो
 मृत्पात्रशेषामकरोद्विभूतिम् ॥ ७६ ॥
 आरूढमद्रोनुदधीन् वितोषं
 भुजङ्गमानां वसतिं प्रविष्टम् ।
 ऊर्ध्वं गतं यस्य न चानुबन्धि
 यशः परिच्छेत्तुमियत्तयात्नम् ॥ ७७ ॥
 असौ कुमारस्तमजोऽनुजात
 स्त्रिविष्टपस्यैव पति जयन्तः ।

76th पुत्र रघु . His son Raghav maintains his position, reigns now
 in his place महाकृती the undertaker or performer of the great
 sacrifice विश्वजित् यः अकरोत् विभूतिं who turned his wealth चतुर्दिगं चार्वर्जितं
 सम्भृतां collected by the sweeping of the four quarters, collected by the
 plunder of all regions शेषामकरोत् into the residue of an earthen pot His
 liberality was such that he had given away the whole wealth of the
 world until there was left as remainder a single earthen pot.

77th यद्यदरः across fame आरूढम् अद्रोन् had ascended the moun-
 tains उदधीन् वितोषं had dived into the oceans भुजङ्गमानाम् had entered
 the residence of snakes, i. e. the lower regions ऊर्ध्वं गतं had gone up to
 heaven न च अनुबन्धि and unbounded even by time, परिच्छेत्तुम् इयत्तयात्नं
 it is impossible to define or limit it by any measure

78th असौ कुमारः अजः This prince Aja, तम् अनुजातः was born of him
 जयन्तः as Jayanta was born of the lord of heaven, इन्द्रा नृपतिं पुरं व
 भुवनस्य विभूतिं who holds the weighty burden of the government of the

गुर्वो धुरं यो भुवनस्य पित्रा
 धृय्यण दम्यः सहस्रं विभर्ति ॥ ७८ ॥
 कुलेन कान्त्या वयसा नवेन
 गुणैश्च तैस्तैर्विनयप्रधानैः ।
 त्वमात्मनस्तुल्यममुं वृणीष्व ।
 रत्नं समागच्छतु काञ्चनेन ॥ ७९ ॥
 ततः सुनन्दावचनावसाने
 लब्धां तनूदात्य नरेन्द्रकन्या ।
 दृष्ट्या प्रसादामलया कुमारं
 प्रत्यग्रहीत् संवरणम्रजेव ॥ ८० ॥
 सा यूनि तस्मिन्नभिलाषबन्धं
 शशाक शालीनतया न वक्तुम् ।

world पित्रा पुत्रेण सहस्र equally with his father the actual burden holder
 दम्य though himself under government or papalage, being yet but a
 youth. दम्य pass. futuro part of दम दाम्यति अदमत् अदमोत् ददाम दमि
 यति दाम दमित ।

79st लं वृणीष्व Do thou elect him चात्मन तुल्य the equal कुलेन in
 race, in beauty, in young age and all virtues* with modesty at their
 head एव let the jewel be united with gold

80st ततः Then at the conclusion of Sanandā's speech लब्धां
 तनूदात्य having attenuated shame प्रत्यग्रहीत् the princess accepted the prince
 दृष्ट्या by her look प्रसादामलया clear or gracious by her mental favor &
 satisfaction सदरवणजेव as if by the election wreath or garland.

रोमाञ्चलक्ष्येण स गात्रयष्टिम्

भित्त्वा निराक्रामदरालकेश्याः ॥ ८१ ॥

तथागतायां परिहासपूर्वं

सख्यां सखी वेत्रहृदावभाषे ।

आर्थे ब्रजामोऽन्यत इत्यथैनां

बधूरस्रयाकुटिलं ददर्श ॥ ८२ ॥

सा चूर्णगौरं रघुनन्दनस्य

धात्रीकराभ्यां करभोपमोरुः ।

81st. सा रघुनी *That young princess* शशक शस्तीन्तवा न वत्तु *was not because of shame or modesty able to speak out* तच्चिन् अमिलाभवत् *her bond of desire or affection for him* स *but it i. e. the desire or affection भित्त्वा निराक्रामत्* *having passed through the body of that curled haired damsel came out or manifested itself* रोमाञ्चलक्ष्येण *by the sign of horripilation* शक शक्नोति शक्यति शक्यते अशक्यत अशक्न शक्यन्ति-म [or शक्तिघति] शक्त । वच वक्तु अतीचत् उवाच वक्ष्यति उक्त । भिद् भिनति अभिदत् अभिस्तीत् विभेद भेत्स्यति भिन्नः ।

82st. तथागतायां सख्या her (Sunanda's) friend being in this state सखी वचत् the cane-holding maid Sunandā. Porteresses of the seraglio usually held a cane as their official rod. परिहासपूर्वम् आवभाष said tauntingly आर्थे ब्रजाम अन्यत इति "O noble lady, let us go to another" अथ रना वधू अग्राकुटिलं ददर्श *then the bride looked at her with a glance of displeasure.* Take अस्त्रपाकुटिल as an adverb.

83st. सा She the princess आशुश्रवामास caused to be attached or applied धात्रीकराभ्यां *by the hands of her nurse Sunandā* रघुनन्दनस्य कण्ठे *to the neck of the son of Raghu,* 'Aja यथाप्रदेशं *in the proper place* गुह्यम् *the strong, or the elective wreath* चूर्णदीर *yellow with the auspicious or*

आसञ्जयामास यथाप्रदेशं
कण्ठे गृणं मूर्त्तमिवानुरागम् ॥ ८३ ॥

तया सजा मङ्गलपुष्पमय्या
विशालवक्षस्वलम्बया सः ।

अमस्त कण्ठार्पितवाङ्गपाशां
विदर्भराजावरजां वरेण्यः ॥ ८४ ॥

शशिनमुपगतेयं कौमुदी मेघमुक्तं
जलनिधिमनुरूपं जङ्गुकन्यावतीर्णा ।

इति समगुणयोगप्रोतयस्तत्र पौराः

श्रवणकटु नृपाणामेकवाक्यं विवदुः ॥ ८५ ॥

ceremonial powder मूर्त्तम् एव अनुरागम् her arms as it were in marital form, refers to the string or wreath.

84s. स वरेण्यः He the delectable prince, or fit to be chosen तया सजा मङ्गलपुष्पमय्या by virtue of that wreath full of sacred flowers विशाल वक्षस्वलम्बया she made it on his broad chest अमस्त thought विदर्भराजावरजां that the sister of the king of Jabalpa, Indumati कण्ठार्पितवाङ्गपाशां had as it were placed her arms round his neck in the form of a landing cord मम मन्यसे अमस्त मेमे ममते मम ।

85s. एव कौमुदी "This moon-light as it were morning Indumati शशिनम् उपगता has joined the moon, free from clouds वाङ्कन्या the daughter of Saknu, the Ganga जलनिधिम् अरतोर्णां has got to her sitting ocean" इति पौरा मम विवदुः thus the citizens there narrated & talked about, समगुणयोगप्रोतयः pleased at the union of like qualities एकवाक्यं proclaimed with one voice अरवङ्कनृपाणां which sounded loud to the ears of the dismayed kings

सान्निध्ययोगात् किल तत्र शच्याः
 स्वयंवरक्षोभकृतामभावः ।
 काकुत्स्थमुद्दिश्य समत्सरोऽपि
 शशाम तेन क्षितिपाललोकः ॥ ३ ॥
 तावत्प्रकीर्णाभिनवोपचारम्
 इन्द्रायुधद्योतिततोरणाङ्गम् ।
 वरः स बध्वांसह राजमार्गं
 प्राप ध्वजच्छायनिवारितोष्णम् ॥ ४ ॥
 ततस्तदालोकनतत्पराणां
 सौधेषु चामीकरजालवत्सु ।

3rd सान्निध्ययोगात् It is said because of Saeh, Indra's wife, being near, at hand there was an absence of disturbers of the Swayamvara क्षितिपाललोक the assembly of kings काकुत्स्थ उद्दिश्य though malignant through jealousy, against the descendant of Kakutsha तेन शशाम therefore desired दिश ० cony दिशति अदिशत् दिदेश देष्यति दिष्टः मम शशामि अशमन् शशाम शमिष्यति शान् ।

4th वरः स बध्वांसह The bridegroom with his bride हय got to the king's way—the high way सावत् strewn in all its parts with fresh offerings of flowers &c. इन्द्रायुध the ornamental figures on gateways being as brilliant as Indra's weapons ध्वजच्छाय the heat whereof was assuaged by the shade of flags.

5th ततः Then तदालोकनं of the beautiful females of the city तदाक्षेपम् bent on assailing him अजः इत्येवमुक्त्वा रिषेदितानि स्वयं (L c २२

वधुवृत्तित्थं पुरसुन्दरीणां
 त्यक्तान्यकार्याणि विचेष्टितानि ॥ ५ ॥
 आलोकमार्गं सहसा प्रजन्त्या
 कयाचिदुद्देष्टनवान्तमाल्यः ।
 वधुं न सम्भावित एव तावत्
 करेण रुद्धोऽपि च केशपाशः ॥ ६ ॥
 प्रसाधिकालम्बितमग्रपादम्
 आचिष्य काचित् द्रवरागमेव ।
 उत्सृष्टलीलागनिरागवाचात्
 अलक्तकाङ्क्षां पदवीं ततान ॥ ७ ॥

described below) became the occupations धीभ्युः कामोकर १३ ॥ १३ ॥
*having golden lattices त्याक्तान्यकार्याणि all other business being aban-
 doned!*

६ ॥ कयाचित् by one female आलोकमार्गं सहसा प्रजन्त्या going in haste,
 or suddenly starting for the light-way, १३ ॥ १३ ॥ window or lattice केशपाशः
 उद्देष्टनवान्तमाल्यः the collection of hairs of which the tie was off and there-
 fore the tresses drooping down करेण रुद्धोऽपि च though held by the hand
 too वधुं न सम्भावितः एव तावत् was still not remembered or thought of, so
 as to be tied एव यदिति अमाश्रीन् एवम् यद् ॥

७ ॥ काचित् Another female आचिष्य having drawn in, अग्रपादं the
 fore-foot प्रसाधिकालम्बित held by her decorating hand द्रवरागम् एव just as
 it was—wet with the red dye उत्सृष्टलीलागनि and giving up her slow
 graceful walk १३ ॥ १३ ॥ running in haste to catch a glimpse of Aya passing
 on the road अलक्तकाङ्क्षां पदवीं ततान made her steps marked with the red
 dye drooping from her foot, १३ ॥ १३ ॥ प्रेत मन मनोति अमाश्रीन् तव । आ
 यवाचात् to the bull-eyed window or lattice

विलोचनं दक्षिणमञ्जनेन
 सम्भाव्य तद्वञ्चितवामनेत्रा ।
 तथैव वातायनसन्निकर्षं
 ययौ शलाकामपरा वहन्ती ॥ ८ ॥
 जानान्तरप्रेषितदृष्टिरन्या
 प्रस्थानभिन्नां न बबन्ध नीवीम् ।
 नाभिप्रविष्टाभरणप्रभेण
 हस्तेन तस्याववलम्ब्य वास ॥ ९ ॥
 अर्द्धाचिता सत्वरमुत्थितायाः
 पदेपदे दुर्निमिते गच्छन्ती ।

8st अपरा मध्याय Another, a third lady, having adorned दक्षिणम् the right eye अञ्जनेन with the collarium तद्वञ्चितवामनेत्रा having the left eye still destitute of that decoration तथैव ययौ went in that very state वातायनसन्निकर्षं to the vacancy of the window शलाका वहन्ती carrying the painting stick or pencil in the hand, pres part fem वच वहति वया घोत् उवाच वदति वीदुम् वद ।

9st अन्वा जालान्तर Another, her eye cast on the crevices of the window lattice न बबन्ध नीवीं did not tie up the string of her trousers प्रस्थान भिन्ना which had got loose by her hurried motion or walk toward the window तद्यौ she stood हस्तेन अवलम्ब्य वास holding her clothes by her hand नाभि the lustre of the jewels which had entered her navel.

10st अर्द्धाचिता Of another, समरम् उत्थिताया rising up in haste एमना the earnest hand अर्द्धाचिता half strangled with diamonds पदे पदे at every step दुर्निमिते just fort's or taken unaccountably प्राप्ता part दुर् नि मि मिमीति

कस्याधिदासोद्गमना तदानोम्
 अङ्गुष्ठमूर्त्तार्पितस्त्रग्रेषा ॥ १० ॥
 नासां मुखैरसवगन्धगर्भैः
 व्याप्तान्तराः सान्द्रकुट्टदलानाम् ।
 विलोन्ननेत्रधमरैर्गवाक्षाः
 सङ्क्षपत्राभरणा इवासन् ॥ ११ ॥
 ता राघवं दृष्टिभिरापिवन्त्यः
 नाय्यो न जग्मुर्विषयान्तराणि ।
 तथाहि शोषेन्द्रियवृत्तिरासां
 सर्वात्मना चक्षुरिव प्रविष्टा ॥ १२ ॥

(or सिदाति) असापोत् समो मास्यति । बलभ्यो *dropping down* pres. part. fem.
 रक्तं वृत्तिं असापोत् असास वृत्तिम् । तदानो असापोत् *was at that time*,
 अङ्गुष्ठमूर्त्तार्पितस्त्रग्रेषा *with the string as the rest* thumb sticking to the tip of
 the thumb

11st दवाक्षा The *bull-eyed* windows व्याप्तान्तरा *their holes filled up*
 मुखै *with the faces* आसवगन्धगर्भै *in which was the perfume of vases*,
 विलोन्ननेत्रधमरै *in which the rolling eyes were like flying black bees* आसा
 of those ladies, gen. pl. governed by मुखै । सान्द्रकुट्टदलाना *ecstasied deeply*
 by earnestly सङ्क्षपत्राभरणा इव आसन् *were ornamented as it were by*
lotuses refers to windows. 1 pret 3 pl. अयं अस्ति आसीत् आसाम् आसन् ।

12st नाय्यं the *women* दृष्टिभिः अपिवन्त्यः *insatiately drinking* with
 their eyes, pres. part. fem. या पिरिवि अयात् पयो पीत । राघवं *the son of*
Paghu न जग्मुः *did not get* did not perceive, 2 ; pret 3 pl. यत् वृत्तिम् ।
 विषयान्तराणि *the objects of other senses* They were so absorbed in the
 sight of Aja that they did not notice anything else दवाक्षि *for* हेरेन्द्रिय

स्थाने वृता भूपतिभिः परोक्षैः
 स्वयंवरं साधुममंस्तु भोज्या ।
 पद्मेव नारायणमन्यथासौ
 लभेत कान्तं कथमात्मतुल्यम् ॥ १३ ॥
 परस्यरेण सृष्टणीयशोभं
 न चेदिदं द्वन्द्वमयोजयिष्यत् ।
 अस्मिन् द्वये रूपविधानयत्नः
 पत्युः प्रजानां वितथोऽभविष्यत् ॥ १४ ॥

इति आसा the functions of their other senses सर्वाङ्गान् अक्षु र्बु प्रविष्टा had as it were by universal identity all entered the eye

13s. स्थाने स्वयंवरं साधुम् अमस्तु भोज्या Well did the Bhoga princess Indumati consider it proper to have a Swoyantarara, an assemblage for the selection of a husband एता when applied for by absent kings-- i. e. whom she had never seen. अन्यथा कथौ कथ लभेत how otherwise could she have obtained कान्तम् आत्मतुल्यम् a husband equal to herself पद्मे एव as Lakshmi has obtained Narayana. एता from वृ conj 1 5, or 9 वर्ति वर्तते वृणीति वृणते वृणानि वृणीते अचारीन् अचरिष्ट अचरीष्ट अचरन् अचरुष्ट अचरन् वने वरिष्यति-ते वरीष्यति मे । अमस्तु मम मन्यते मेने मस्यते मत्त । लभेत from लभ् लभते अलम्ब्य लभते लभ्य ।

14s. सृष्टणीयशोभम् एद द्वन्द्व This couple of a beauty to be coveted by all न चेत् परस्यरेण अयोजयिष्यत् if the creator had not united with each other, conditional causal of शुभ शुभम् । Stenzler renders it "nisi animantium dominus hoc par, pulchritudine mutuo deaderanda predi tam, conjunxisset, अस्मिन् द्वये then in this pair रूपविधानयत्नः the labor of creating such beauty पत्युः प्रजानां on the part of the lord of creatures Brahmā विफलं अभविष्यत् would have been fruitless

रतिस्तरौ नूनमिमावभूतां
 राज्ञां सङ्घेषु तथाहि बाला ।
 गतेयमात्मप्रतिरूपमेव
 मनो हि जन्मान्तरसङ्गतिञ्चम् ॥ १५ ॥
 इत्युद्गताः पौरवधूमुखेभ्य
 शृण्वन् कथां श्रीत्रसुखाः कुमारः ।
 उद्भासितं मङ्गलसंविधाभि
 समन्विन सद्म समाससाद ॥ १६ ॥
 ततोऽवतीर्याशु करेणुकायाः
 स कामहृपेश्वरदत्तहस्त ।

15s! रति स्तरौ नून रती क्वमता Surely these two were Rats
 Kamadeva originally—born in other forms in this world तथाहि इयः
 because this girl राज्ञां सङ्घेषु in the midst of thousands of kings
 चात्मप्रतिरूपम् एव has obtained: e selected her veritable equal मनो हि
 For the mind knows or recognizes the associations of another: e a p
 birth or state of existence

16s! इति कुमारः Thus the prince शृण्वन् कथां श्रीवसुधा hearing so
 pleasing to the ear उद्गताः पौर uttered from the mouths of the fero
 of the city समाससाद roached सद सीदति सद्यदत ससाद सतस्वतिः । मन्वा
 सद्म the house of his father-in law about to give away the bride उद्भा
 beautified by auspicious ceremonial decorations

17s! ततोऽवतीर्यं चाशु Afterward the prince having quickly also
 करेणुकाया from the female elephant on which he had been riding चा
 शरः having given his hand to the king of Kamrupa leaning on
 चापी विवेश then entered वैदर्भविदिष्टं सतुष्कम् चक्रे the inner court she

वैदर्भनिर्दिष्टमथो विवेश

नारीमनांसीव चतुष्कमन्तः ॥ १७ ॥

महार्चसिंहासनसंस्थितोऽसौ

सरत्नमघं मधुपर्कमिश्रम् ।

भोजोपनीतञ्च दुकूलयुग्मं

जग्राह साहं वनिताकटाक्षैः ॥ १८ ॥

दुकूलवासाः स वधूसमीपं

निन्ये विनीतैरवरोधरक्षैः ।

वेलासकार्गं स्फुटफेनराजि-

नवैरुदन्वानिव चन्द्रपादैः ॥ १९ ॥

him by the king of Valarbhā नारीमनांसि इव as if it were the honours of females अर्चनीयं Indeed part of दृ नरति अतारोत मतार तरिष्यति तरीष्यति नीरुं । विश विगति अविचन् वेद्यति विष्ट ।

18sl. महार्चसिंहासनसंस्थित अग्री He sitting on a throne of great value अर्घ्यम् accepted पद् यच्छति अग्रहोन् घहीषामि जग्राह यज्ञेन । अर्थ offerings presented by Bhojः सरत्न with jewels मधुपर्कमिश्र with honey butter curds &c दुकूलयुग्मम् and a pair of silk dresses साहं वनिताकटाक्षै together with the glances of the ladies He received the offerings and ladies' glances

19sl स दुकूलवासाः He clad in silk वधूसमीपं निन्ये was conducted near to the brides २ प्रोत् नो नपति । विनीतैः अवरोधरक्षै by humble or respectfully behaved keepers of the seraglio उदन्वान् इव as the sea स्फुटफेन राजि with its line of froth manifest वेलासमीपं is led near to the const नवे चन्द्रपादैः by the new lunar rays, referring to the spring tides at new moon

तत्रार्चितो भोजपतेः पुरीषाः
 ज्ज्वाग्निमाज्यादिभिरग्निक्ल्पः ।
 तमेव चाधाय विवाहसाक्ष्ये
 बधूवरौ सङ्गमयाञ्चकार ॥ २० ॥
 दक्षेन दक्षं परिगृह्य बध्वाः
 स राजस्युः सुतरां चक्रामे ।
 अन्तराशीकलताप्रवालं
 प्राप्येव चूतः प्रतिपन्नवेन ॥ २१ ॥
 आसीद् वरः कण्टकितप्रकोष्ठ-
 खिन्नाङ्गुलिः संववृते कुमारो ।

20sL हव There अर्चित भोजपतेः पुरीषाः, the venerated priest of the
 king of Dhoga अग्निक्ल्प himself like fire Priests are compared to fire
 partly because they are themselves as sacred as fire and indispensably
 necessary for ceremonies, and partly because they are on account of the
 inevitable efficacy of their maledictions as terrible as fire So in the
 Bhatti कृष्यन् कुसं दधति विप्रसङ्गः । 23 ज्ज्वाग्निं चाद्यादिति having
 offered to the fire ghee and other things इ जरोति अक्षीरोद् जुहाव शेषति
 इतः । तमेव चाधाय विवाह साक्ष्ये and taking it, the fire itself, for a witness
 to the marriage बधूवरौ united the bride and bridegroom.

21sI चाधाय दक्षेन He the prince having accepted the hand of the
 bride with his own hand सुतरां चक्रामे became the more resplendent काम
 कामते चाधाय अद्यादिति काशियते काशितः । चूत प्राप्येव like the mangoe tree
 having received प्रतिपन्नवेन with its own fruits अन्तराशीकलताप्रवालं the
 young shoots of an adjoining asoka creeper प्राप्य चाप्य आशीति चापत् चाप
 चाप्यति चापः ।

तस्मिन् द्वये तद्दृष्ट्वात्मात्मवृत्तिः
 समं विभक्तैव मनोभवेन ॥ २२ ॥
 तयोरपाङ्गप्रतिसारितानि
 क्रियासमापत्तिनिवर्त्तितानि ।
 ज्ञोयन्त्रणामानशिरं मनोजाम्
 अन्योन्यलोलानि विलोचनानि ॥ २३ ॥
 प्रदक्षिणप्रक्रमणात् कृशानो-
 रुदक्षिपस्तन्मिथुनं चकाशे ।
 मेरोरुपान्तेष्विव वर्त्तमान
 मन्योन्यससक्तमद्दस्त्रियामम् २४ ॥

22s। आसीत् वर कण्ठकितप्रकोटः The bridegroom became bristling in the forearm, his hand being horripilated स्त्रिभ्राङ्गुलिचरुहते the prince remained perspiring in the fingers तस्मिन् द्वये in that pair तत्पदम् आस हति the inward sensation of the moment समं was as it were equally divided or shared by Kama—the amatory feeling was equal in both.

23s। तयो विलोचनानि Their eyes अन्योन्यलोलानि mutually coveting each other अपाङ्गप्रतिसारितानि mutually glancing क्रिया and द्रव्यार्थं after a meeting according to the ceremonial, the bride and bridegroom are at a certain part of the marriage ceremony required to exchange looks. ज्ञोयन्त्रणाम् आशिरं मनोजाम् set forth the torment of a charming blush. आस असुमे आशिरं आह आनम् आशिरंते अहते ।

24s। प्रदक्षिणप्रक्रमणात् by their going round and keeping on the right कृशानोः उदक्षिपं of a fire blazing upwards तन्मिथुनं चकाशे that couple shows 2 | rot. आस आनते अकाशितं चकाशे आशिरं । अरुदियामम् हर like the day and night वर्त्तमानं revolving मेरोः उपान्तेषु at the lateral extremities

नितम्बगुर्वी गुरुणा प्रयुक्ता

बधूर्विधादप्रतिमेन तेन ।

चकार सा मत्तचकीरनेत्रा

लज्जावती लाजविसर्गमग्नौ ॥ २५ ॥

हविः शमोपन्नवलाजगन्धी

पुण्यः कृगानोरुदियाय धूमः ।

कपोलसंसर्पिशिखः स तस्याः

मुहूर्त्तकर्णोत्पलतां प्रपेदे ॥ २६ ॥

तदञ्जनलोदसमाकुलाक्षं

प्रस्नानबीजाङ्कुरकर्णपूरम् ।

of Mount Meru चतुर्विधसङ्गं joined to each other According to Hindu ideas the sun is in front of Mount Meru by day and behind it at night—the two sides therefore have it light and dark alternately, their extremities becoming the spots where the day and night meet, and where it is always twilight.

25st सा बधू The bride, मत्तचकीरनेत्रा with eyes like those of an excited chakor लज्जावती and blushing प्रयुक्ता having been enyoned तेन बधूया विधादप्रतिमेन by that spiritual preceptor, the priest, the very image of Brahmā चकार made लाजविसर्गम् अग्नौ an offering of parched grain to the fire पुन पुनक्ति पुनक्ते अयुक्तं अपोदीत् अयुक्तं युधोत्त युद्धे योयति ते युत्त ।

26st पुण्य धूमः The sacred smoke हविः fragrant with the scent of ghee Sami herbs, and parched grain कृगानो रुदियाय issued from the fire सत् र एति अगात् रुयाय एचति रम् । कपोल it, the smoke, the spore of which was creeping up to her cheeks मुहूर्त्तं, got for the moment

वधूमुखं पाटलगण्डलेखम

आचारधूमग्रहणाद् बभूव ॥ २७ ॥

तौ स्नातकैर्वन्धुमता न राज्ञा

पुरन्धिभिश्च क्रमशः प्रयुक्तः ।

कन्याकुमारौ कनकासनस्थौ

आर्द्राक्षतारोपणमन्वभूताम् ॥ २८ ॥

इति स्वसुभोजकुलप्रदीपः ।

सम्पाद्य पाण्डिग्रहणं स राजा ।

महीपतीनां पृथगर्हणार्थं

समादिदेशाधिकृतानधिव्योः ॥ २९ ॥

27st. वधूमुखं the bride's face आचारधूमग्रहणाद् by the reception of the ritual smoke बभूव became मददृग्मद्रेद restless in the eye owing to the moisture generated by the roll-grain or root of that smoke प्रसामरोजाद् with the ear ornaments of barley sprouts withered पादसु and ruddy in the cheeks

28st. तौ कन्याकुमारौ The two, princess and the prince कनकासनस्थौ sitting on a seat of gold सन्वभूता experienced the sensation of आर्द्राक्षतारोपणं the application of wet grain क्रमशः प्रयुक्तः placed in regular order पुरान्धै by householders who duly passed the first stage सन्वभूता and by the king with relatives following पुरन्धिभिश्च and by matrons having husbands and sons alive

29st. भोजकुलप्रदीपः अधिव्यो That excessively fortunate or wealthy king the light of the Dhoya race इति सद्यः सम्पाद्य पाण्डिग्रहणं having thus completed the marriage of his sister महीपतीनां पृथगर्हणार्थं for the

लिङ्गैर्मुदं संवृतविक्रियास्ते
 हृदाः प्रसन्ना इव गूढनकाः ।
 वैदर्भमामन्त्र्य ययुस्तदीयां
 प्रत्यर्ष्यं पूजामुपदाच्छलेन ॥ ३० ॥
 स राजलोकः कृतपूर्वसंवित्
 चारम्भसिद्धौ समयोपलभ्यम् ।
 आदास्यमान प्रसदामिषं तत् ।
 आवृत्य पन्थानमजस्य तस्यौ ॥ ३१ ॥
 भर्तापि तावत् क्रथकैशिकानाम्
 अनुष्ठितानन्तरजाविवाहः ।

purpose of separately honouring the other kings—the disappointed sutors समादिदेश अधिहताम् gave the proper orders to his officers

30st ते Those kings संवृतविक्रिया with concealed jealousy लिङ्गैर्मुदं but with external signs of joy or congratulation हृदा like clear lakes with alligators lurking in them वैदर्भम् आमन्त्र्य having bade good bye to the king of Vidarbha i. e. with a valedictory salutation ययुः went away प्रत्यर्ष्यं पूजा having returned his own offerings of honor उपदाच्छलेन under pretence of wedding presents

31st स राजलोकः That assemblage of kings कृतपूर्वसंवित् who had before made a plot for accomplishing their object, आवृत्य पन्थानम् अजस्य नस्यौ remained blocking up the path of Aja, the road through which he would have to pass homeward with his bride आदास्यमान with the intention of wresting प्रसदा आमिषं तत् (that rich morsel viand of a female obtainable by the opportunity The bride is here compared with a delicate dish to feast upon

यन्ता गजस्याभ्यपतद्गजस्यं
 तुल्यप्रतिदन्दि वभूव युद्धम् ॥ ३७ ॥
 नदत्सु त्वय्येवविभाव्यंवाचः -
 नोदीरयन्ति स्म कुलोपदेशान् ।
 वाणाचरैरेव परस्परस्य
 नामोर्जितं चापभृतः शशंसु ॥ ३८ ॥
 उत्थापितः संयति रेणुरश्वैः
 सान्द्रोक्त स्यन्दनवंशचक्रैः ।
 विस्तारित कुञ्जरकर्णातालैः
 नेत्रक्रमेणोपसूरोध हृथ्यम् ॥ ३९ ॥

37sl पत्ति पदातिन् अभ्यपतत् The infantry fell on foot soldiers रघिन
 रथी charioteer on charioteer गुरुरादी the horse-man on the ruler on
 horse यन्ता गजस्य गजस्य the elephant driver on those on elephants युद्धम् it
 became an equal duel fight अभ्यपतत् Imperf. (Lang) of पतति अपतत्
 पपात पतिष्यति पतितः ।

38sl नदत्सु त्वय्येव Transperts being sounded चापभृतः अविभाव्यं वाच
 नोदीरयन्ति च the bow-men whose voices could not be understood did not
 utter, कुलोपदेशान् the indications of their lineage उदीरयन्ति causal of उत
 ईर ईर् ईरिष्ट ईराश्रमे ईरिष्यन्ते ईरयति । वाणाचरैः एव only by inscriptions
 on their arrows परस्परस्य नामोर्जितं वदन्तु they declared each other's
 renowned names

39sl उत्थापित संयति रेणु अश्वैः Dust raised in the battle by horses
 सान्द्रोक्त being solved by the wheels of the assemblage of chariots

मत्स्यध्वजा वायुवशादिदीर्घै
 मुखै प्रवृद्धजिनोरजासि ।
 बभुः पिवन्त परमार्थमत्स्या
 पर्याविलानोव नवीदकानि ॥ ४० ॥
 रथो रथाङ्गध्वनिना विजज्ञे
 विलोलघण्टाक्वणितेन नाग ।
 स्वभर्तृनामग्रहनाद् बभुव
 सान्द्रे रजस्यात्मपरावबोध ॥ ४१ ॥
 आवृण्वतो लोचनमार्गमाजौ
 रजोऽन्धकारस्य विजृम्भितस्य ।

विस्तारित and extended by the flapping of the ears of elephants नेवक्रमेण
 उपवरीष मुखै *Lift off the ears like an army*

40sl. मत्स्यध्वजा The fish-tailed standards वायुवशात् विदीर्घै मुखै with
 mouths opened or yawning by the force of the wind बभुः पिवन्त appeared
 to be drinking—1 ० taking in प्रवृद्धजिनोरजासि the increased dust of
 the army परमार्थमत्स्या पर्याविलानि इव नवीदकानि his real fishes drinking
 fresh muddy waters—1 ० when it rains afresh on the mud

41sl. रथ रथाङ्गध्वनिना विजज्ञे The chariot was perceived by the
 rattling of wheels अज्ञे 2 pret. or perf. passive, of ज्ञा जानाति अज्ञासोत्
 ज्ञासौ ज्ञासति ज्ञात । विलोल the elephant by the ringing of its pendent
 bells सान्द्रे रजसि in the midst of the thick dust आत्मपरावबोध the
 distinction between one's own party and the opposite party स्वभर्तृ was
 found only on each naming his commander or master

42sl. आवृण्वत लोचनमार्गम् आजौ Of the extended dust-darkness
 in the battle covering the path or range of the eyes ग्निः दधिरप्रवाह the

शस्त्रक्षताश्चद्विपवीरजन्मा
 बालारुणोऽभूद्गुधिरप्रवाहः ॥ ४२ ॥
 स च्छिन्नमूलं चतजेन रेणु-
 तस्योपरिष्टान् पवनावधूतः ।
 अङ्गारशेषस्य ऊताशनस्य
 पूर्वोत्थितो धूम इवावभासे ॥ ४३ ॥
 प्रहारमुच्छ्वापगमे रथस्थाः
 यन्तृनुपालभ्य निवर्तिताश्वान् ।
 यै सादिता ललितपूर्वकोढन्
 तानेव सामर्पतया निजघ्नः ॥ ४४ ॥

torrent of blood शस्त्रक्षताश्च caused or shed from the horses, elephants and heroes wounded by weapons वास चरन् बभूवुः became or looked like the orient sun.

43rd स रेणुः That dust द्विमूलं चतजेन separated from its source by the blood covering the surface of the field तस्य उपरिष्टान् पवनावधूत and agitated by the wind over it आवभासे appeared पूर्वोत्थित धूम इव like the original risen smoke अङ्गारशेषस्य ऊताशनस्य of fire burnt out with ashes as the sole remainder

44th प्रहारमुच्छ्वापगमे रथस्थाः The charioteers or the subsidence of their fainting i e on the recovering from the fainting fit into which stunned by the strokes they received they had fallen यन्तृन् उपालभ्य निवर्तिताश्वान् I amny reprimanded the drivers who had turned the horses It was held as a duty of the driver to turn the horses and bring the carriage to a safe place when the charioteer faints under a blow or

अर्धमार्गं परवाणन्नाः
 धनुर्मृता हस्तवतां पृपत्काः ।
 संप्रापुरेवात्मजवानुवृत्त्या
 पूर्वार्द्धभागैः फलिभिः शरव्यम् ॥ ४५ ॥
 आधोरणानां गजसन्निपाते
 शिरांसि चक्रैर्निशितैः क्षुराद्यैः ।
 हतान्यपि श्येनखाग्रकोटि-
 व्यासक्तकेशानि चिरेण पेतुः ॥ ४६ ॥
 पूर्वं प्रहर्ता न जघान भूयः
 प्रतिप्रहारात्तममथसादी ।

stroke सैः सादिना the persons by whom they had been wounded सचित्त्वं
 पर्वकेतुन् having recognized them by their flags observed before तानेषु
 सौमपंतया निजघ्नन् they killed the very men through rage

45st पृपत्का The arrows धनुर्मृता हस्तवतां of dexterous archers
 अर्धमार्गं परवाणन्ना thought cut midway in its course by the enemy's
 arrows आत्मजवानुवृत्त्या by following their own velocity पूर्वार्द्धभागैः फलिभिः

in the elephant fight हतानि अपि though taken off, severed चक्रैर्निशितैः
 क्षुराद्यैः by sharp quills, with razor-like edges खड्गखाग्रकोटिखाग्रकेशानि
 the hair being entangled in the corners of hawk's claws चिरेण पेतुः dropped
 after a time—though struck off did not immediately drop पेतुः Perf
 or 2 preterite 3 pl. of पत see verse 37

तुरङ्गमस्कन्धनिपसृदेच्च

प्रत्याश्वसन्तं रिपुमाचकाङ्क्ष ॥ ४७ ॥

तनत्यजा वर्मभृतां विक्रीशैः

वृक्षसु दन्तेष्वसिभिः पतङ्गिः ।

उद्यन्तमग्निं शमयाम्बभूवुः

गजा विविशाः करशीकरेण ॥ ४८ ॥

शिलीमुखोत्कृत्तशिरःफलाढ्या

च्युतैः शिरस्त्रैश्चपकोत्तरेव ।

रणक्षितिः शोणितमद्यकुल्या

रराज मृत्योरिव पानभूमि ॥ ४९ ॥

47st अश्वसादी पूर्वं प्रदर्शां The horse-man who first struck प्रतिप्रचाराद्यय
the enemy who thereby became unable to return the blow नं अघान भूय
did not strike again आचकाङ्क्ष but wished तुरङ्गमस्कन्धनिपसृ देह his enemy
with his body reclining on the horse's neck प्रत्याश्वसन्तं that he would recover
अस अक्षिति Imperf 1 Pret (Lang) अश्वसत् अश्वसीत् Aor or Lung अश्वसीत्
अक्षिति अक्षितिः ।

48st तनत्यजा वर्मभृतां Of the men wearing armour and giving up
care of their bodies दित्तोमे अक्षिति पतङ्गि by the fall of drawn swords
वृक्षसु दन्तेषु on the large tusks of elephants गजा , विविशा the terrified
elephants शमयाम्बभूवुः extinguished करशीकरेण by drops of water from
their trunks उद्यन्तम् अग्निं the fire rising from the friction.

49st रणक्षिति The battle field शिलीमुखोत्कृत्तशिरः फलाढ्या rich ।
abounding in heads cut off by arrows as so many fruits च्युतैः शिरस्त्रैः
चपकोत्तरा एव the surface strewn with dropping helmets as so many drink-

उपान्तयोर्निष्कृपितं विदग्धैः
 अज्ञिष्य तेभ्यः पिशितप्रियापि ।
 केयूरकीटिचक्रतालुदेशा
 शिवा भुजच्छेदमपाचकार ॥ ५० ॥
 कश्चित् द्विपत्खड्गदहनोत्तमाङ्गः
 सद्यो विमानप्रभुतामुपेत्य ।
 वामाङ्गसंसक्तसुराङ्गनः स्व
 नृत्यत् कवन्धं समरे ददर्श ॥ ५१ ॥

my cups शीघ्रितमसङ्ख्या and *overflowing with blood as so much wine*
 रराज मत्स्यो पानभूमि इव look! like the drinking place of Yama the
 king of death. पुनै from च, चरते अथोप्य च्युते चोप्यो च्युत । रराज
 see VI 6

50st शिवा The jackal चाचिष्य being snatched from the birds
 भुजच्छेद a piece of a hand उपान्तयोर्निष्कृपितं विदग्धैः torn off at both extre-
 mities by birds पिशितप्रिया अपि though fond of flesh refers to the jackal
 केयूरकीटि yet being wounded in the palate by the sharp edge of the
 bracelet अपाचकार threw it away निष्कृपितं कृप कृपाणि अथोप्येत् च्युते
 कोविष्यति कोपित but with the preposition निर् the एष or एत is optional
 निरकृधत् निष्क्रीणति । चाचिष्य द्विप द्विपचित्तये चिपति असेदोत् अचित्त विशेष
 विचिषे सेष्टति मे चित्त ।

51st कश्चित् द्विपत् खड्गदहनोत्तमाङ्गः A certain soldier, his head being
 struck off by the enemy's sword सद्यो विमानप्रभुताम् उपेत्य having immedi-
 ately got to the mastery of the celestial oval, instantly becoming a god.
 The Hindoos believe that soldiers slain in battle immediately go to
 Heaven and are rewarded with any enjoyment they desire वामाङ्ग
 with a celestial nymph embracing him on his left ददर्श saw स कवन्ध

तुरङ्गमस्कन्धनिपसुदेहं

प्रत्याश्वसन्तं रिपुमाचकाङ्क्ष ॥ ४७ ॥

तनत्यजां वर्मामृतां विक्रीणैः

वृक्षसु दन्तेष्वसिभिः पतङ्गिः ।

उद्यन्तमग्निं शमयाम्बभूवुः

गजा विविग्नाः करग्रीकरेण ॥ ४८ ॥

शिलीमुखोत्प्लात्तशिरःफलाढ्या

च्युतैः शिरस्त्रैश्चपकोत्तरेव ।

रणचिनिः शोणितमद्यकुल्या

रराज मृत्योरिव पानभूमिः ॥ ४९ ॥

47st. अश्वहादी पूर्वं प्रहर्षो The horse-man who first struck प्रतिप्रहारयस्य the enemy who thereby became unable to return the blow न अघात भूय did not strike again आचकाङ्क्ष but wished तुरङ्गमस्कन्धनिपसु देह his enemy with his body reclining on the horse's neck प्रत्याश्वसन्तं that he would recede यस्य अस्ति Imperf I Prot (Lang) अश्वसत् अश्वसीत् Aor or Lang अश्वसीत् अस्ति अस्ति ।

48st. तनत्यजा वर्मामृता Of the men wearing armour and giving up care of their bodies विक्रीणैः अग्निं पतङ्गि by the fall of drawn swords वृक्षसु दन्तेषु on the large tusks of elephants गजा विविग्ना the terrified elephants शमयाम्बभूवुः extinguished करग्रीकरेण by drops of water from their trunks उद्यन्तम् अग्निं the fire rising from the friction.

49st. रणचिनि The battle field शिलीमुखोत्प्लात्तशिरः फलाढ्या rich : e abounding in heads cut off by arrows as so many fruits च्युतैः शिरस्त्रैः चपकोत्तरा एव the surface strewn with dropping helmets as so many drub

उपान्तयीर्निष्कृपितं विचङ्गैः
 आक्षिप्य तेभ्य पिशितप्रियापि ।
 केयूरकीटिक्ततालुदेशा
 शिवा भुजच्छेदमपाचकार ॥ ५० ॥
 कश्चित् द्विपत्खड्ग हतोत्तमाङ्गः
 सद्यो विमानप्रभुतामुपेत्य ।
 वामाङ्गसंमत्तसुराङ्गन स्व
 नृत्यत् कवन्धं समरे ददर्शः ॥ ५१ ॥

ing cups शीघ्रतमपकुन्दा and overflowing with blood as so much wine
 रराज मध्ये पानभूमि एव looked like the drinking place of Yama the
 king of death हुने frota च्, वरते कश्चिद् कश्चिद् शीघ्रते च्, रराज
 see VI 6

50sl. शिवा The jackal आक्षिप्य having snatched from the birds
 भुजच्छेद a piece of a hand उपान्तयी निष्कृपित विचङ्गैः torn off at both extre-
 mities by birds पिशितप्रिया अपि though fond of flesh refers to the jackal
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 'कोपियति कोपित' but with the preposition निर् the एम or एट is optional
 निरकृषत निष्कीर्यति । आक्षिप्य त्रिप चिद्यति ते चिपति अक्षोषेत् अक्षिप्य विधेय
 चिचिपे चेष्यति ते चिपत् ।

51sl. कश्चित् द्विपत् खड्गहतोत्तमाङ्गः A certain soldier, his head being
 struck off by the enemy's sword सद्यो विमानप्रभुताम् उपेत्य having immedi-
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अन्योन्यसृतोन्मथनाद्भृता
 तावेव सृतौ रथिनौ च कौचित् ।
 व्यथौ गदाव्यायतसंप्रहारौ
 भग्रायुधौ बाहुविमर्दनिष्ठौ ॥ ५१ ॥
 परस्परेण क्षतयोः प्रहर्षोः
 उत्क्रान्तवाय्वो समकालमेव ।
 अमर्त्यभावेऽपि कयोश्चिदासीत्
 एकाक्षरःप्रार्थितयोर्विवादः ॥ ५२ ॥
 व्यूहावुभौ तावितरेतरस्मात्
 भङ्गं जयञ्चापतुरव्यवस्थम् ।

इत्यन् सन्तरे his own headless trunk dancing i. e. tottering on the battle field द्विवत् द्वेष्टि द्विष्टे I can't understand अद्विष्ट अद्विष्टम् अद्विष्टम् त द्विष्टे द्विष्टे द्वेष्टति ते द्विष्टे । इत्यन् इत् इत्यति अनतोत् मन्मन् मन्मन्ति and मन्मन्ति ।

51st अन्योन्यसृतोन्मथनात् P) striking each other's car-drivers रथिनौ कौचित् two car warriors because themselves the drivers also व्यथौ being both unhorsed गदाव्यायतसंप्रहारौ they fought with long clubs भग्रायुधौ बाहुविमर्दनिष्ठौ their weapons being broken, they both died by struggling with each other's arms

52nd परस्परेण क्षतयोः प्रहर्षोः Two other warriors striking and being wounded by each other उत्क्रान्तवाय्वो समकालम् एव their vital air or breath going out at the same time—both dying at the same moment अमर्त्यभावे अपि आसीत् विवादः in their immortal i. e. deified state too a dispute arose एकाक्षरः प्रार्थितयोः both having desired possession of the same mynirh.

पश्चात् पुरोमास्तयोः प्रवृद्धौ
 पर्यायवृत्त्येव मद्धार्षयोर्मो ॥ ५४ ॥
 परेण भग्नेऽपि ब्रले मच्चौजा
 यथावज्ज. प्रत्यरिसैन्यमेव ।
 धमो निवर्त्येत समीरणेन
 यतस्तु कक्षस्त एव वक्रिः ॥ ५५ ॥
 रथो निपङ्गो कवचो धनुष्मान्
 हस्त. स राजन्यकुमेकवीरः ।
 निवारयामास मद्धार्षराक्षः
 कल्पक्षयीदृत्तमिदार्षवाग्भ. ॥ ५६ ॥

51. च दोषो लोभी भी इतरतरयान् आप्तु The two armies got from each other both defeat and victory चक्षुषं without any rule or order मद्धार्षौर्वा like two senses of the same पश्चात् पुरोमास्तयोः प्रवृद्धौ पर्याय एव इव augmented by two successive winds behind and before. आप्तु ? pret. dual वाच.

52. च दोषो भग्नेऽपि ब्रले Though his (Aja's) army was broken & rough by the enemy मच्चौजा चञ्ज yet the most valorous Aja रथो प्रत्यरिसैन्यम् इव went against the enemy's army itself धमो निवर्त्येत समीरणेन smoke may be dispersed by the wind यतस्तु कक्षस्त एव वक्रिः but where there is a habitation there continues fire

53. हस्त स एव वीरः That one hero (Aja) high-spirited in the fight रथो निपङ्गो कवचो धनुष्मान् riding on a car, equipped with a quiver, clad in armour, holding a bow राजन्यकुमिदार्षवाग्भ. repelled the whole multitude

अन्यान्यहृतान्मथनादभृता
 तावेव सृतौ रथिनौ च कौचित् ।
 व्यथौ गदाव्यायतसंप्रचारौ
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 परस्परेण क्षतयोः प्रहर्षोः
 उत्क्रान्तवाय्वो समकालमेव ।
 अमर्त्यभावेऽपि कयोश्चिदासीत्
 एकाक्षरःप्रार्थितयोर्विवादः ॥ ५३ ॥
 व्यूहावुभौ तावितरेतरस्मात्
 भङ्गं जयञ्चापतुरव्यवस्थम् ।

दृश्यत् समरे *his own headless trunk dancing* १ ० tottering on the battle
field द्विषत् द्वेष्टि द्विष्टे *Imf* अद्वेष्ट अद्विष्ट *pl* अद्विष्टु अद्विष्टन् अद्विष्टन् त दिद्वेष्ट
 दिद्विष्टे द्वेष्यति ते द्विष्ट । दृश्यत् दृत् दृश्यति अतर्भौत् नननं नास्यति and
 मर्त्तयति ।

52sl. अन्यान्यहृतान्मथनात् *By slaying each other's car-drivers* रथिनौ
 कौचित् *two car-warriors became themselves the drivers also* व्यथौ *being both*
unhorsed गदाव्यायतसंप्रचारौ *they fought with long clubs* भग्नायुधौ बाहुविम
 र्दनिष्ठौ *their weapons being broken, they both died by struggling with each*
other's arms

53sl. परस्परेण क्षतयोः प्रहर्षोः *Two other warriors striking and being*
wounded by each other उत्क्रान्तवाय्वो समकालम् *ev* *their vital air or breath*
going out at the same time—both dying at the same moment अमर्त्यभावे
 अपि चाधीत् विवाद *in their immortal १. ० deified state too a dispute*
arose एकाक्षरः प्रार्थितयोः *both having desired possession of the same*
myth

पद्भ्यात् पुरोमास्तयोः प्रवृद्धौ
 पर्यायवृत्त्येव महार्णवोन्मार्त्ता ॥ ५४ ॥
 परेण भग्नेऽपि बले महौजाः
 यथावजः प्रत्यरिसैन्यमेव ।
 धमो निवर्त्त्येत समीरणेन
 यतस्तु कक्षस्तन एव वज्जिः ॥ ५५ ॥
 रथी निपङ्गो कवचो धनुष्मान्
 दृप्तः स राजन्यक्रमेकवीरः ।
 निवारयामास महारणवाहः
 कक्षक्षयीदृत्तमिवार्णवाम्भ ॥ ५६ ॥

54st शूरी उभी भी इतरतरबाद् आप्तु The two armies got from each other both defeat and victory अयस्य without any rule or order अज्ञा र्णवोन्मार्त्ता like two waves of the ocean पद्भ्यात् पुरोमास्तयोः प्रवृद्धौ पर्याय इत्या इव augmented by two successive winds behind and before आप्तु 2 pret- tional आप्तु :

55st परेण भग्नेऽपि बले Though his (Aja's) army was broken through by the enemy महौजा अज yet the most vigorous Aja रथी प्रत्यरिसैन्यम् एव went against the enemy's army itself धमो निवर्त्त्येत समीरणेन smoke may be dispersed by the wind यतस्तु कक्ष नव एव वज्जि but where there is a fire there continues fire

56st हा स एक वीरः That one hero (Aja) high-spirited in the fight रथी निपङ्गो कवचो धनुष्मान् riding on a car, equipped with a quiver, clad in armour, holding a bow राजन्यक्रमेक निवारयामास repelled the whole multitude

स दक्षिणं त्वणमुखेन वामं
 व्यापारयन् चक्षुमलक्ष्यताजौ ।
 आकर्णयत्या सहादस्य योद्धुः
 मौर्वीव वाणान् सुषुवे रिपुघ्नान् ॥ ५७
 स रोपदद्याधिकलोहितोष्ठैः
 व्यक्तोद्धरेखाभ्रुकुटोर्वहङ्गिः ।
 तस्तार गां भङ्गनिकृत्तकण्ठैः
 झङ्कारगर्भैर्दिपतां शिरोभिः ॥ ५८ ॥
 सर्वैर्बाह्वैर्द्विरदप्रधानैः
 सर्वायुधैः कङ्कटभेदिभिश्च ।

of princes महाबल as the great boar (i. e. Vishnu incarnate as such) had repelled the overflowing waters of the ocean at the dissolution of the world.

57sL. स He, Aji, अक्षयत आजौ was observed or appeared in the battle दक्षिणं चक्षु मुखे वाम व्यापारयन् beautifully plying his right hand by the mouth of the quiver आकर्णयत्या महादस्य योद्धु मौर्वी वाणान् सुषुवे इव रिपुघ्नान् that warrior's bow-string once drawn to the ears looked as if it was itself producing foe-destroying arrows सुषुवे 2 prot. or part. of स शूरे क्षपते Imp. 1 सुषुवे अक्षरिष्ठ अशोष्ट सुषुवे अविप्लव आचक्षते कृत ।

58sL. स तस्तार गां He strewn the earth दिपता शिरोभिः with enemies' heads भङ्गनिकृत्तकण्ठैः with throats cut by arrows रोप lips, bitten in rage excessively bloody व्यक्तोद्धरेखा भ्रुकुटोर्वहङ्गि bearing frowns with perceptible & peculiar linear marks झङ्कारगर्भैः still emitting defiant sounds कृत्तकण्ठैः सुषुवे अक्षरिष्ठ अशोष्ट सुषुवे अविप्लव आचक्षते कृत ।

सर्वप्रयत्नेन च भूमिपालाः
 तस्मिन् प्रजड्युधि सर्व एव ॥ ५८ ॥
 सोऽस्त्रप्रजैश्चन्नरयः परेषां
 ध्वजाग्रमात्रेण बभूव लक्ष्यः ।
 नोद्यारमग्नौ दिनपूर्वभागः
 किञ्चित्प्रकाशेन विवस्वतेव ॥ ६० ॥
 प्रियंवदात् प्राप्तमसौ कुमारः
 प्रायुङ्क्त राजसधिराजसनुः ।
 गान्धर्वमस्त्रं कुशुमास्त्रकान्तः
 प्रस्वापनं स्वप्ननिवृत्तलौल्यः ॥ ६१ ॥

59sl सर्वैः बलाहैः ..With all divisions of the army with elephants as
 the chief सर्वायुधैः कण्टकैर्दिभिश्च and with all weapons piercing iron coats
 of mail सर्वप्रयत्नेन च and putting forth every effort भूमिपालाः the kings
 तस्मिन् प्रजड्युधिः युधि सर्वे एव struck at him i. e. attacked him in battle, even
 all of them.

60sl. सः अस्त्रप्रजैश्चन्नरयः परेषां He with his chariot covered by the
 collection of the enemy's weapons ध्वजाग्रमात्रेण बभूव लक्ष्यः could be distin-
 guished only by the extremity of his flag नोद्यारमग्नौदिनपूर्वभाग एव like the
 first part of the day (the morning) covered with snow किञ्चित् प्रकाशेन
 विवस्वता being recognizable by the sun appearing but a little.

61sl. असी कुमारः Then that prince, the son of the great king कुशुमा-
 स्त्रकान्तः handsome like the flower-armed Kama स्वप्ननिवृत्तलौल्यः himse-
 lf arose to slumber i. e. wide awake प्रायुङ्क्त राजसधिराजसनुः applied against the
 hostile kings प्रायुङ्क्त Impf युज युनक्ति युक्ते अयुजन् अयीचीन् अयुक्तं अयोज युजु

ततो धनुष्कर्षणमूढहस्तम्
 एकासपर्यस्तशिरस्तजालम् ।
 तस्यौ ध्वजस्तम्भनिपण्णदेहं
 निद्राविधेयं नरदेवसैन्यम् ॥ ६२ ॥
 ततः प्रियोपात्तरसेऽधरोष्ठे
 निवेश्य दध्नी जलजं कुमारः ।
 तेन स्वहस्तार्जितमेकवीरः
 पिबन् यशो मूर्त्तमिवावभासे ॥ ६३ ॥
 शङ्खस्वनाभिज्ञतया निवृत्ता
 तं सन्नशत्रुं ददृशुः स्वयोधा ।

दीक्षति ते युक्तः । गान्धर्वं चतः the Gandharva weapon त्रिषवदात् प्राप्त which
 had been obtained from Prayamvada (see V 59) प्रस्नापन and which
 throws into sleep those that are struck by it

62a ततः नरदेवसैन्यं Then the army of the hostile kings धनुष्कर्षण
 मूढहस्त their hands being incapacitated for drawing the bow एकास their
 helmets slipped on one shoulder तस्यौ stood or remained ध्वजस्तम्भनिपण्णदेहं
 their bodies reclining on their flag staffs निद्रा under the power of sleep

63a ततः कुमारः Then the prince Aja निवेश्य having entered or
 applied जलजं his conch or shell अधरोष्ठे to his lips प्रियोपात्तरसे the flavour
 of which had been taken in or tasted by his beloved Indumati दध्नी
 sounded it आ धमति आध्मासीत् दध्नी आध्वति ध्मात् । ततः thereby, e by
 the conch entered within his lips आध्मात् he appeared एक वीर one sole
 hero पिबन् एव drinking as it were or enjoying यशोमूर्त्तं fair fame in the
 material form of the conch स्वहस्तार्जित earned by his own hand

स्थली, लितानामिव पङ्कजानां

मध्ये स्फुरन्तं प्रतिमाशशाङ्कम् ॥ ६४ ॥

सशोणितैस्तेन शिखीमुखायैः

निक्षेपिताः केतुषु पार्थिवानाम् ।

यशो हतं संप्रति राघवेण

न जीवितं वः कृपयेति वर्याः ॥ ६५ ॥

स चापकोटीनिक्षितैकवाङ्कः

शिरस्त्रनिष्कर्षणभिन्नमौलिः ।

उलारवद्वथमवारिविन्दुः

भीता प्रियामेत्य वचो वभाषे ॥ ६६ ॥

64st वत् By the recognition of the conch sound निरुत्ता having rallied कपोला his own soldiers दृश्यं शून्यं न सद्यन्तु him with his enemies overcome by sleep प्रतिमाशशाङ्क like the image of the moon स्फुरन्तं resplendent स्फुर स्फुरति शङ्कुरीन् प्रकीर स्फुरियति । निमोहितानाम् रघु पङ्कजानां in the midst as it were of lotuses which had closed

65st तेन निक्षेपिता By him were cast or impressed केतुषु पार्थिवानां on the flag staffs of the hostile kings शिखीमुखायैः by means of the points of arrows सशोणितैः besmeared with blood इति, वर्याः then, the following letters or characters यशो हतं वः संप्रति राघवेण your glory is now rolled by the son of Raghu न जीवितं कृपया your lives are not taken through mercy

66st च He the pious चापकोटीनिक्षितैकवाङ्कः one hand ^{wife} deliver the extremity of the bow शिरसः the hair band loosened by ^{anger} for

तदुपचितकुटुम्बः शान्तिमार्गोत्सुकोऽभूत्
 न हि सति कुलधुर्ये सूर्यवंश्या गृहाय ॥ ७१ ॥

इति श्रीरघुवंशे महाकाव्ये कालिदासकृतौ
 अजपाणियक्षणी नाम सप्तमः सर्गः ।

the way of peace i. e. for retiring from the business of life and betaking himself to spiritual contemplations. न हि सति कुलधुर्ये सूर्यवंश्या गृहाय for when there is a son capable of bearing the burden of the family the descendants of the sun are not any longer for continuing the household life

अष्टमः सर्गः ।

अथ तस्य विवाहकौतुकं
ललितं विधत एव पार्थिवः ।
वसुधामपि चक्षुगामिनीम्
अकरोदिन्दुमतीमिवापराम् ॥ १ ॥
दुरितैरपि कर्तुमात्मसात्
प्रयतन्ते नृपसूनुवो हि यत् ।
तदुपस्थितमग्रहीदजः
पितुराज्ञेति न भोगदृष्ट्या ॥ २ ॥

1st. अथ पार्थिवः Then the king Raghu अकरोत् made वसुधाम् अपि the world also i. e. the empire तस्य चक्षुगामिनीं got under his (the prince's) hand i. e. handed the empire to him विवाहकौतुकं ललितं विधत एव etes while holding the auspicious marriage string refers to तस्य the prince विधत pres. part gen. sing. व । इन्दुमतीम् एव अपरा as another Indumati

2nd. दुरितैः अपि कर्तुम् आचक्षुः यत् Which for making their own even by foul means प्रयतन्ते इवसूनुवो हि king's sons indeed strive नत् उपस्थित अपरीत् अजः Aja accepted that when presented to him पितुः आज्ञा इति because it was his father's command न भोगदृष्ट्या not through thirst for enjoyment Princes generally labour after obtaining the regal power by foul means such as poisoning or otherwise assassinating the reigning

अनुभूय वशिष्ठसम्भृतैः
 सलिलैस्तेन सहाभिषेचनम् ।
 विशदोच्छसितेन मेदिनी
 कथयामास कृतार्थतामिव ॥ ३ ॥
 स बभूव दुरासदः परैः
 गुरुष्वर्षाविदा कृतक्रियः ।
 पवनाग्निसमागमो ह्ययं
 सहितं ब्रह्म यदक्षतेजसा ॥ ४ ॥
 रघुमेव निवृत्तयौवनं
 तममन्यन्त नवेश्वरं प्रजाः ।

monarch, but Aja even when the empire was made over to him by his father of his own accord accepted it not by desire of enjoyment but because obedience to a father's command was necessary

3sl. मेदिनी *The earth अनुभूय feeling*—getting a sensation of तेन सह in company with him Aja अभिषेचन the regal consecration वशिष्ठसम्भृतैः सलिलैः by the waters poured by the priest Vasishta कथयामास expressed विशदोच्छसितेन by manifest exhalations कृतार्थताम् इव as it were her satisfaction

4sl. स बभूव दुरासदः परैः He became unapproachable by enemies इदृशा ऋषर्विदा कृतक्रिय having been consecrated to the regal office by his spiritual preceptor versed in the Atharvan सहितं ब्रह्म यत् अक्षतेजसा where the Brahminical power is joined to the splendor of arms or military power पवनाग्नि समागमो हि ह्ययं it becomes indeed the association of wind and fire When the temporal power is supported by the spiritual it becomes perfectly invincible

स हि तस्य न केवलां श्रियं
 प्रतिपेदे सकलान् गुणानपि ॥ ५ ॥
 अधिकं शुश्रूभे शुभंयुना
 द्वितयेन द्वयमेव सङ्गतम् ।
 पदमृद्धमजेन पैतृकं
 विनयेनास्य नवञ्च यौवनम् ॥ ६ ॥
 सद्यं बुभुजे महाभुजः
 सत्सोद्देगमियं ब्रजेदिति ।
 अचिरोपनतां स मेदिनीं
 नवपाणिग्रहणा बधूमिव ॥ ७ ॥

Tel. प्रजा The populace सन् अत्यन्त believed him—looked upon him
 भवेच्चर their new or young lord एवम् एव निरतयोवच as I ought I myself
 returned to youth स हि प्रतिपेदे for he attained तस्य न केवलां श्रियं not only
 his (Raghu's) fortune सवसान् गुणान् अपि but also all his accomplishments
 or virtues.

Tel. शुभयुना द्वितयेन द्वयमेव सङ्गतम् Each of the two joined to its blessed
 or happy second अधिकम् शुश्रूभे became the more resplendent शुभ
 मोमते अमृतम् अमोनिष्ठ शुश्रूभे भीषियते । पदं अद्यम् अजेन पैतृकम् Namely
 the patrimonial or hereditary high dignity being joined to the youthful
 Aja विनयेन अद्य नव च यौवच and his fresh vigor of youth joined to
 his modesty

Tel. स महाभुज मेदिनीम् अचिर उपनता सद्य बुभुजे He the large
 armed Aja tenderly enjoyed the earth (i. e. the empire) only lately
 obtained सवसां अङ्गम् एव ब्रजेत् इति being apprehensive lest it may
 be by any violence shown fall into nervous terror महापाणिग्रहणा बधूम एव

: अहमेव मतो महीपतेः
 इति सर्व्यः प्रकृतिष्वचिन्तयत् ।
 उद्धेरिव निम्नगाशते-
 प्वभवन्नास्य विमानना क्वचित् ॥ ८ ॥
 न खरो न च भूयसा मृदुः
 पवमानः पृथिवीरुद्धानिव ।
 स पुरस्कृतमध्यमक्रमः
 नमयामास नृपाननुद्धरन् ॥ ९ ॥
 अथ वोच्य रघुः प्रतिष्ठितं
 प्रकृतिष्वात्मजमात्मवत्तया ।
 विषयेषु विनाशधर्मास्तु
 त्रिदिवस्थेष्वपि निःस्पृहीऽभवत् ॥ १० ॥

like a wise fresh married बुभुजे भुजति मुहुः अभीचीत् अभुत् बुभीज बुभुजे
 भीष्यति ते मुक्त । इजेत व्रजति अवाजीत् वराज व्रजिष्यति व्रजित ।

8sl सर्वे प्रकृतिष्वचिन्तयन् Every one among his subjects thought
 अहम् एव मतो महीपते "I alone am regarded or honoured by the King"
 उद्धेरे इव निम्नगाशतेषु like the ocean among hundreds of rivers अहम् एव
 अस्य विमानना क्वचित् there was no disregard on his part to any one

9sl न खर न च भूयसा मृदु Not harsh nor yet too tender पुरस्कृत
 मध्यमक्रम but observing the happy medium स नमयामास नृपान् अनुद्धरन् he
 bent the subsidiary princes without exterminating or uprooting them
 पवमान पृथिवीरुद्धान् इव like as the wind does to the trees

10sl अथ वोच्य रघु Then Raghu seeing or observing प्रतिष्ठितं प्रकृतिषु

गुणवत्सुतरोपितत्रियः
 परिणामे हि दिलोपवंशजाः ।
 पदवीं तद्वत्कवाससां
 प्रवता संयमिनां प्रपेदिरे ॥ ११ ॥
 तमरण्यसमाश्रयोन्मुखं
 शिरसा वेष्टनशोभिना सुतः ।
 पितरं प्रणिपत्य पादयोः
 अपरित्यागमयाचतात्मनः ॥ १२ ॥
 रघुरश्रुमुखस्य तस्य तत्
 कृतवानीक्षितमात्मजप्रियः ।

राज्ञः *his son well established over the officers of the kingdom* आत्मवत्पदा
 by his own self-possession निःस्पृहः *अपवत्* became unattached in mind
 i. e. averse विषयेषु विन्यासपक्षेण *to objects of enjoyment naturally perishable*
 विद्विष्येत् *अपि even to those in heaven*

11st. दिलोपवंशजा हि *For the descendants of Dilipa गुणवत्सुतरोपित*
 विय their regal fortunes being planted or fixed in meritorious sons परिणामे
 in old age प्रवता being devout or holy in mind प्रपेदिरे *betook to* रद्वी
 पदनिना *हवन्यवाससा* the position of ascetics clad in barks of trees

12st. सुतः *The son Aja शिरसा वेष्टनशोभिना* with his head resplendent
 with the turband प्रणिपत्य *पादयोः* having prostrated himself at Raghū's
 feet अपाचत न पितरं *begged of him his father अपरित्यागमम् आत्मनः*
 (i. e. bent on) resorting to the forest अपरित्यागम् *आत्मनः* that he should
 not abandon him वाच वाचति ते अपाचीत् अपाचिष्ट वयात् वयात् वाचिर्वाचि वे
 वाचिनः ।

13st. रघु आत्मजप्रिय *Raghū, fond of his son, कृतवान् तत् रंजित*

न तु सर्प इव त्वचं पुनः
 प्रतिपेदे व्यपवर्जिता श्रियम् ॥ १३ ॥
 स किलाश्रममन्थमाश्रितः
 निवसन्नावसथे पुराद्वहिः ।
 समुपास्यत पुत्रभोग्यया
 स्तुपयेवाविकृतेन्द्रिय श्रिया ॥ १४ ॥
 प्रशमस्थितपूर्वपार्थिवं
 कुलमभ्युद्यतनूतनेश्वरम् ।
 नमसा निभृतेन्दुना तुलाम्
 उदितार्केण समारुरोह तत् ॥ १५ ॥

performed that wish तस्य अश्रुसुखस्य of his Aja's, *having tears in his face*
 ननु पुन प्रतिपेदे *but he did not resume* व्यपवर्जिता श्रिय his already aban-
 doned Fortune or royal state सर्प इव त्वचं *like the snake his skin*.

14*l* स किल आश्रमम् अन्तम् आश्रितः *He Raghu (it is said) having*
betaken himself to the last stage of a regenerate class; i. e. an ascetic life
 आश्रितः from श्रि । निवसन् आश्रमये पुरात् रविः *living in a place out of the*
 city यत् ६०० VII 33 अविकृतेन्द्रिय *unaffected in his organs, i. e. keeping*
 all carnal affections under control समुपास्यत *was served* Imperfect or
 1 *proterite pass of आश । श्रिया by the goddess of Fortune, पुत्रभोग्यया*
 सदा इव *like a daughter-in-law who could be enjoyed only by his son*.

15*l* तत् कुलं *That family or dynasty* प्रशमस्थितपूर्वपार्थिवं *of which*
the former—or old king was in a state of tranquillity—retired from active
 life अभ्युद्यतनूतनेश्वर *with a new or young lord risen to office* समारुरोह
 तुलाम् *got up to the amultude* नमसा *of the sky* निभृतेन्दुना *with the moon*
 obscured उदितार्केण *and the sun* risen.

यतिपार्थिवलिङ्गधारिणी

दृष्ट्वाते रघुराघवौ जनैः ।

अपवर्गमहोदयार्थयो

भुवसंश्राविव धर्मयोगिनौ ॥ १६ ॥

अजिताधिगमाय मन्त्रिभिः

युयुजे नीतिविशारदैरजः ।

अनपायिपदोपलब्धये

रघुराज्ञैः समियाय योगिभिः ॥ १७ ॥

नृपतिः प्रकृतीरवेचितुं

व्यवहारासनमाददे युवा ।

16st. रघुराघवौ *Raghu and his son* यतिपार्थिव *holidays* respectively *the symbols of the ascetic and the king* दृष्ट्वाते जनैः *were observed by men* १ e appeared to men 2 pret or perf pass dual of दृष्ट्वा । आते इव as portions अपवर्गमहोदयार्थयो धर्मयो of the two characteristics of renunciation (implied in spiritual emancipation) and great prosperity भुव गन्तौ come into the world

17st. अज *Aja* अजिताधिगमाय *for obtaining possessions not yet conquered* १ e for making new conquests युयुजे was joined १ e had about him मन्त्रिभिः नीतिविशारदैः *ministers great in state policy* perf pass of युज् । १७ *Raghu* अनपायिपदोपलब्धये *for obtaining the imperishable state of emancipation* समियाय *kept company* आज्ञैः योगिभिः *with devotees perfected in the knowledge of reality*

18st. नृपति युवा *The young king* प्रकृती रवेचितुं *for observing his subjects i. e. suitors with a view to distinguish by personal inspection rightful petitioners from false pretenders* व्यवहारासनम् आददे *took*

परिचेतुमुपांशु धारणां
 कुशपूतं प्रवयास्तु विष्टरम् ॥ १८ ॥
 अनयत् प्रभुशक्तिसम्पदा
 वशमेको नृपतीनन्तरान् ।
 अपरः प्रणिधानयोग्यया
 मरुतः पञ्च शरीरगोचरान् ॥ १९ ॥
 अकरोदचिरेश्वरः क्षिती ।
 द्विपदारम्भफलानि भस्मसात् ।
 इतरो दहने स्वकर्माणां
 वधते ज्ञानमयेन वङ्गिना ॥ २० ॥

*the seat of administrator of Law in public प्रवया ह but the old king
 विष्टरं कुशपूतं took the seat sanctified by kusa grass उपान्त in private
 1 e in a retired place परिचेतु धारणा for exercising mental fixedness or
 abstraction चि चिनीति ते अचेधीत् अचेष्ट चिकाय चिचाय चिक्रे चिथे
 चेष्टमि-ते चित्त ।*

19st एक One, Aja, प्रभुशक्तिसम्पदा by means of his authority as lord
 paramount अनयत् वश brought under subjection नृपतीन् अन्तरान् the
 adjacent kings, 1 e those bordering on his dominions अपर the other,
 Raghu, प्रणिधानयोग्यया by means of his power of mental abstraction मरुत
 पञ्च brought under restraint the five vital airs शरीरगोचरान् already in
 possession of his body

20th अचिरेश्वर The new king, Aja, अकरोत् भस्मसात् turned into ashes
 1 e burnt up or destroyed द्विपदारम्भफलानि the result of his enemy's
 undertakings or enterprises क्षिती on the earth इतरो the other king Raghu
 वधते continued, engaged दहने in the burning up or destroying स्वकर्माणां

पणवन्धमुखान् गुणानजः

पडुपायुङ्क्त समोक्ष्य तत् फलम् ।

रघुरप्यजयद् गुणत्रयं

प्रकृतिस्यं समलोपकाच्चनः ॥ २१ ॥

न नयः प्रभुराफलोदयात्

स्थिरकर्मां विरराम कर्माणः ।

न च योगविधेर्नवेतरः

स्थिरधीरापरमात्मदर्शनात् ॥ २२ ॥

of his own works शब्दमयेव वदन्ना by the fire of knowledge According to the Hindoo Philosophy emancipation which consists in freedom from the necessity of transmigration cannot be obtained so long as one's works whether good or evil, continue in their prolific power of producing rewards or punishments—and their only remedy is in the destruction of the works by the fire of knowledge

21st अथ चत्वारिंशद् अथ अप्यजयत् पणवन्धमुखान् गुणान् च the six gunas or sorts of military or State policy beginning with treaties of peace The six sorts are Pacification, War, Marching, Halting Stratagem and Defence also alliance सलोप्य मन्त्रज after observing their results एव अपि अजयत् शङ्खु also conquered गुणत्रयं प्रकृतिस्यं the three gunas or attributes in their equipage in Prakriti or Nature viz Sitting, Royal, Tamas, अजयत् Imperf of जि अयति अथैवीन् जिगय जेयति जित । "ममभोदकादयः, himself looking with equal regard on clods of earth and on gold

22nd न नयः अथ Neither the new or youthful lord, स्थिरकर्मां परस्पर 119 in action विरराम कर्मेण desisted from action शान्तलोदयात् until the development of its results न च नवेतर nor the lot either than youthful 1 + the old lord, स्थिरधी being, &c. 'so they're वासविधेर्नवेतरः from the

इति शत्रुषु चेन्द्रियेषु च
 प्रतिपिङ्गप्रसरेषु जाग्रतौ ।
 प्रसितावुदयापवर्गशोः
 उभयोः सिद्धिमुभाववाप्तुः ॥ १३ ॥
 अथ काश्चिदजव्यपेक्षया
 गमयित्वा समदर्शनं समा ।
 तमसः परमापदव्ययं
 पुरुषं योगसमाधिना रघुः ॥ १४ ॥
 श्रुतदेहविसर्जनः पितुः
 चिरमश्रूणि विमुच्य राघवः ।

rules of contemplation व्यापरात्मदर्शनात् until obtaining a vision of the Supreme Spirit

23sl इति व्यापतौ Thus the two being severally vigilant शत्रुषु , against enemies and sensuous organs baffled in their objects प्रसितौ being respectively attached to worldly prosperity and renunciation or final release उभयोः सिद्धिम् उभौ अवाप्तुः both attained the two respective consummations.

24sl अथ रघु समदर्शनं Then Raghu observing all things with equal eyes काश्चित् गमयित्वा समा having passed some years अजव्यपेक्षया for the sake of Aja आप attained अथयं पुरुषं the imperishable Spirit तमस पर superior to darkness or delusion योगसमाधिना by the perfection of union—by unification

25sl, राघव श्रुतदेहविसर्जनं पितुः The son of Raghu having heard of his father's relinquishment of the body चिरम् अश्रूणि विमुच्य having for a

विदधे विधिमस्य नैष्ठिकं
 यतिभिः सार्द्धं मनग्निमग्निचित् ॥ २५ ॥
 अकरोत् स तदौर्द्धदैहिकं
 पितृभक्त्या पितृकार्यकल्पवित् ।
 न हि तेन पथा तनुत्वजः
 तनयावर्जितपिण्डकाङ्क्षिणः ॥ २६ ॥
 स परार्ह्यगतिरशोच्यतां
 पितुरुद्दिश्य सदर्थवेदिभिः ।
 शमिताधिरधिज्यकार्मुकः
 कृतवानप्रतिशासनं जगत् ॥ २७ ॥

* long time shed tears विदधे celebrated विधि यस्य नैष्ठिकम् अतपि his funeral rites without fire i. e. not by cremation यतिभिः सार्द्धं in company with ascetics अग्निचित् himself an observer of fire

28th स पितृकार्यकल्पवित् He knowing the rules of rites due to a deceased father तदौर्द्धदैहिकम् अकरोत् performed his after body rites—i. e. rites after relinquishment of the body पितृभक्त्या through devotion to his father, not because he thought his father's departed soul wanted them न हि तेन पथा तनुत्वजः for those that relinquish the body in that way तनयावर्जितपिण्डकाङ्क्षिणः are desirous* of edible balls offered by sons

29th स Ho, Aja, उदिय considering परार्ह्यगते पितुः शोच्यतां that a father whose course has been so blessed is not to be lamented सदर्थं वेदिभिः शमिताधि and having by the instrumentality of sages expert in the knowledge of the excellent object, or summum bonum, assuaged his

क्षितिर्इन्दुमती च भामिनी
 पतिमासाद्य तमग्यूपीरूपम् ।
 प्रथमा बद्धरत्नहरभृत्
 अपरा वीरमजोजनत् सुतम् ॥ २८ ॥
 दशरश्मिशतोपमद्युतिं
 यशसा दिक्षु दशस्वपि श्रुतम् ।
 दशपूर्वरथं यमाख्यया
 दशकण्ठारिगुरुं विदुर्बुधाः ॥ २९ ॥

grief अधिश्चकारम् with his love well strung कृतवान् अग्रतिशासन 'जगत्
 rendered the world destitute of a rival government i. e. became sole
 ruler of the earth.

28th. क्षिति इन्दुमती च भामिनी *The earth and the delicate Indumati's*
 पतिम् आसाद्य तम् अग्यूपीरूपम् *having obtained him, eminently energetic,*
 for their lord प्रथमा बद्धरत्नहरा अभूत् *the former became the producer of*
numerous excellent objects अपरा वीरम् अजोजनत् सुतम् *the other gave birth to*
a heroic son

29th. यं whom or which son विदुर्बुधा *learned men know to be or called*
 दशपूर्वरथम् आख्याय *by name "Patha" with "Dasa" prefixed to it i. e.*
 'Dasaratha' दशरश्मिशतोपमद्युति *whose lustre was like that of the thousand*
royal sun यशसा दिक्षु दशस्वपि श्रुतम् *celebrated by reputation in the ten*
quarters of the globe The ten quarters are 1 East, 2 South, 3 West,
 4 North, 5, Agnikona S E. 6 Nairita S W 7 Vayu N W 8 Isana
 N E. 9 Upper regions or Zenith 10 Lower regions or Nadir दश
 कण्ठारिगुरुं *the father of the enemy of the Ten necked Ravana i. e. the*
father of Rama.

ऋषिदेवगणस्रधाभुजां
 श्रुतयागप्रसवैः स पार्यिवः ।
 अन्वणत्वमुपेयिवान् वभौ
 परिधेर्मुक्त इवोष्णदोधिनिः ॥ ३० ॥
 बलमार्त्तभयोपशान्तये
 विदुषां सत्कृतये वज्र श्रुतम् ।
 वसु तस्य विभोर्न केवलं
 गुणवत्तापि परप्रयोजना ॥ ३१ ॥
 स कदाचिद्वैक्षितप्रजः
 सह देव्या विजहार सुप्रजाः ।

30st. स पार्यिवः *He, the king Aja श्रुतयागप्रसवै* by study of the *Veda, by sacrifices, and by procreation of sons अन्वणत्वम् उपेयिवान्* having obtained *relief from debts due to ऋषिदेवगणस्रधाभुजा Rishis, gods and the enjoyers of oblations* : s the departed fathers or manes Every member of the three regenerated classes owes it to the Rishis to study the Veda, to the gods to offer sacrifices, and to departed fathers to procreate sons for making offerings to them वभौ श्लोके अण्वदोधिनि इव like the sun परिधे मुक्त freed from his halo उपेयिवान् 2 pret or perf part of उपेय उपेयिवान् उपेयिवामी Accus pl उपेयुष &c

31st स केवलं तस्य विभो वसु Not only was that king's (Aja's) wealth गुणवत्ता ऋषि but also his *personal attributes or accomplishments पर प्रयोजना for the use or welfare of others वज्रम् अर्चमधीपशान्तये* his bodily strength was for *alleviating the fears of the oppressed or imperilled विदुषां सत्कृतये वज्र वसु* and has much *learning or study* was for the *intelligent patronage of the learned*

नगरोपवने शचीसखः

मरुतां पालयित्वेव नन्दने ॥ ३२ ॥

अथ रोधसि दक्षिणोदधेः

श्रितगोकर्णनिकेतमोत्थरम् ।

उपवीणयितुं ययौ रवेः

उदयावृत्तिपथेन नारदः ॥ ३३ ॥

कुसुमैर्ग्रथितामपार्थिवे.

स्रजमातोद्यशिरोनिवेशिताम् ।

अहरत् किल तस्य वेगवान्

अधिवासस्पृहयेव मारुतः ॥ ३४ ॥

32st स अवेक्षितपञ्च He, Aja, making inspection of his subjects सुपञ्चा himself having excellent progeny कदाचित् एक देवा विजहार नगरी पत्नी on a certain occasion amused himself in the gardens of the city with the queen शचीसख सखता पालयिता इव नन्दने as the friend or husband of Sachī, the cherisher or king of the gods, does in Nandan forest.

33st अथ रोधसि दक्षिणोदधेः Now on the beach of the southern sea नारद ययौ Narada proceeded or was going रवेः उदयावृत्तिपथेन by the path of the sun's rise and revolution in the sky उपवीणयितुं to harp or sing हंहर unto Siva वित्त residing in his seat Coorna वित्त from वि अयति ते शिवाय शिषिये अमिन्दिपत त् अयियति ते ।

34st अहरत् किल तस्य वेगवान् Then (as the story is) a strong wind scolded मरुतम् आसीत् शिरः निवेशिता a wreath placed on the top of the musical instrument अघिवासस्पृहया इव for perfuming itself as it were कल्पे पदिताम् अपार्थिवे strung with flowers unearthly i. e. celestial flowers, refers to the wreath

भ्रमरैः कुसुमानुसारिभिः
 परिकीर्णा परिवदिनी मुनेः ।
 दृष्टो पवनावलेपजं
 स्रजती वाघ्यमिवाञ्जनाविलम् ॥ ३५ ॥
 अभिभूय विभ्रुतिमार्त्तवीं
 मधुगन्धातिशयेन वीरुधाम् ।
 नृपतेरमरस्रगाप सा
 दयितोरुस्तनकोटिसुस्थितिम् ॥ ३६ ॥
 क्षणमात्रसखीं सुजातयोः
 स्तनयोस्तामवलोक्य विद्वन्ना ।

35st परिवदिनी मुने The Muni's (Narada's) seven stringed harp
 परिकीर्णा भ्रमरैः कुसुमानुसारिभिः surrounded or covered with black bees
 following after the flowers दृष्टो was observed : e appeared स्रजती वाघ्यम्
 इव as if shedding tears पवनावलेपजं caused by the assault of the wind अञ्जना
 विलम् stained with collyrium, such as tears are when shed by females
 whose eyes are tinged with collyrium स्रजती pres part fern of स्रज ।

36st सा अमरस्रजः That celestial wreath or chaplet अभिभूय विभ्रुतिम्
 surpassing the rich hilarity of the season मधुगन्धातिशयेन वीरुधाम् is the
 excessive floral / ornyed perfume of the celestial creepers चाप obtained
 नृपते दयितोरुस्तनकोटिसुस्थितिम् its proper position on the extremities of the
 breasts of the king's wife

37st नरीजनप्रिया The wife of the most excellent of men : e Indumati
 अमरस्रजः having observed क्षणमात्रसखीं that momentary companion : e the
 chaplet सुजातयोः स्तनयोः c^oter well formed breasts विद्वन्ना निमित्तोन् being

निमिमोल नरोत्तमप्रिया
 हृतचन्द्रा तमसेव कौमुदी ॥ ३७ ॥
 वपुषा करणोज्झितेन सा
 निपतन्तो पतिमप्यपातयत् ।
 ननु तैलनिपेकविन्दुना
 सद्य दीपार्चिरूपैति मेदिनीम् ॥ ३८ ॥
 उभयोरपि पार्श्ववर्तिनां
 तुमुलेनार्त्तरवेण वेजिताः ।
 विहगाः कमलाकरालयाः
 समदुःखा इव तत्र चुक्रुशु ॥ ३९ ॥

convulsed, closed her eyes in the long sleep; e died हृतचन्द्रा तमसा एव कौमुदी like the moonlight when the moon is grasped by Lakshmi i. e. under a lunar eclipse मोल मोलन्ति अमोलोत् मोलिष्यति ।

38d सा निपतन्तो *She falling down वपुषा करणोज्झितेन with her body destitute of the organs of sensation पतिम् अपि अपातयत् caused her husband also to drop down ननु दीपार्चि* For does not the lamp-flame उरैति मेदिनी get to the ground तैलनिपेकविन्दुना सद्य in company with the drops of dripping oil.

39 विहगाः *The birds कमलाकरालया abiding in the repository of lotuses; e in the neighbouring lake वेजिता frightened तुमुलेन आर्त्तरवेण by the confused lamentations उभयोः अपि पार्श्ववर्तिना of the attendants of the couple समदुःखा इव तत्र चुक्रुशु cried there as if condolent क्रुशु शोशन्ति अकुचत् चुक्रुशु शोशति क्रुशु ।*

नृपनेर्व्यजनादिभिस्तमः
 नुनुदे सा तु तथैव संस्थिता ।
 प्रतिकारविधानमाद्युपः
 सति शेषे हि फलाय कल्पते ॥ ४० ॥
 प्रतियोजयितव्यवक्तकी-
 समवस्थामथ सत्वविश्रवात् ।
 स निनाय निताक्तवत्सुलः
 परिगृह्णीचितमङ्गमङ्गनाम् ॥ ४१ ॥
 पतिरङ्गनिपणया तथा
 करणापायविभिन्नवर्णया ।

40sl इति तत्र कुन्दे The insensibility of fanning of the king was removed or remedied व्यजनादिभिः by fanning and other expedients भा तु तथैव संस्थिता but she Indumati died on the spot प्रतिकारविधान the application of remedies फलाय कल्पते prevailed with expected results चाद्युप सति शेषे हि when there is a remnant of the term allotted of life इदं इदंति ते खनीतपीत् अदुत्त कुन्दे नुनुदे भीतुष्यति ते इदम् ।

41sl स निनायवत्सुलः He extremely loving परिगृह्य having taken up अङ्गना the lady, सत्वविश्रवात् who from the loss of sensibility प्रतियोजयितव्य was in the state of a harp or instrument to be organized : & not already organized निनाय उचितम् अङ्ग made her : & her dead body, to get its proper embrace

42sl पति The husband समसुख्यत appeared अङ्गनिपणया तथा by Jer myne, on his arms करणापायविभिन्नवर्णया discovered J. J. / 68 / 6866 / 6 / 68 / 6866

समलक्ष्यत विभ्रदाविलां
 मृगलेखामुपसीध चन्द्रमाः ॥ ४१ ॥
 विललाप स वाष्पगद्गदं
 सहजामध्यपक्षाय धीरताम् ।
 अभितप्तमयोऽपि मार्दवं
 भजते क्वैव कथा शरीरिषु ॥ ४३ ॥
 कुसुमान्यपि गात्रसङ्गमात्
 प्रभवन्त्यायुरपोहितुं यदि ।
 न भविष्यति हन्त साधनं
 किमिवान्यत् प्रहरिष्यतो विधेः ॥ ४४ ॥

of life जबसि इव चन्द्रमा like the moon at day break विधत् holding the tarnished mark of the fawn, meaning the shades on the moon's disk.

43st विललाप स वाष्पगद्गद He lamented in accents broken or choked by tears सहजाम् अपि अपराय धीरतां abandoning his firmness though natural to him अभितप्तम् अथ अपि even iron when heated with fire मार्दवं भजते gets softness क्वैव कथा शरीरिषु what need be said of the fire of grief in human bodies विललाप लपं लपति अलापीन् लपिष्यति । भजते अभत भेजे मरुते भक्त ।

44st यदि कुसुमानि इपि गात्रसङ्गमात् If or since even flowers by contact with the body प्रभवन्ति आयु अपोहितुं are able to take away life हन्त किमिव अन्यत् then alas! what other sort of thing न भविष्यति साधनं will not be a means of destroying life प्रहरिष्यत विधेः on the part of Providence when about to strike? अपोहितुम् क्व क्वरते श्रीदृष्ट-कहाधने क्विष्यते । It takes Parasamu pada optionally with prep अथ । प्रहरिष्यत Future part. gen. sing from ह ।

अथवा मृदु वस्तुं हिंसितुं
 मृदुनैवारभते प्रजान्तकः ।
 हिमसेकविपत्तिरत्र मे
 नलिनी पूर्वनिदर्शनं मता ॥ ४५ ॥
 स्रगियं यदि ज्योतिषापद्म
 हृदये किं निक्षिप्ता न हन्ति माम् ।
 विषमप्यमृतं क्वचिद्भवेत्
 अमृतं वा विषमोश्चरेच्छया ॥ ४६ ॥
 अथवा मम भाग्यविष्ववात्
 अग्निः कल्पित एष वेधसा ।
 यद्नेन तरुर्न पातितः
 क्षपिता तद्विदुषाश्रिता लता ॥ ४७ ॥

45sl. अथवा मृदु वस्तुं हिंसितुं *Or perhaps for destroying a soft thing*
 मृदुना एव प्रारभते प्रजान्तकः *Yama, the destroyer of creatures commences*
 his task with soft instruments अत्र मे नलिनी *here my lotus* हिमसेकविपत्तिः
 subject to perils by the pouring of dew पूर्वनिदर्शनं मता *is held the first*
 example हिंसितुं—हिंसति हिंसति अहिमोत् अहिम हिंसिष्यति हिंसितः ।

46sl. स्रग् इष यदि ज्योतिषापद्म *If this chaplet is a destroyer of life*
 हृदये किं निक्षिप्ता न हन्ति मा *then why does it not kill me being now applied*
 to my heart विषमपि अमृतं क्वचिद् भवेत् *sometimes even poison becomes*
 nectar अथवा वा विषम् ईश्वरेच्छया *or nectar becomes poison by God's will*

47sl. अथवा मम भाग्यविष्ववात् *Or perhaps by the evil turn of my destiny*
 अग्निः कल्पित एष वेधसा *this chaplet has by Providence been turned into*

समलक्ष्यत विभ्रदाविलां
 मृगलेखामुपसीध चन्द्रमाः ॥ ४२ ॥
 विललाप स वाष्पगद्गदं
 सहजामप्यपहाय धीरताम् ।
 अभितप्तमयोऽपि मार्दवं
 भजते कैव कथा शरीरिषु ॥ ४३ ॥
 कुसुमान्यपि गात्रसङ्गमात्
 प्रभवन्त्यायुरपोक्षितुं यदि ।
 न भविष्यति हन्त साधनं
 किमिवान्यत् प्रहरिष्यती विधेः ॥ ४४ ॥

of life खसि एव चन्द्रमा like the moon at day break विभ्रत् Tolding the tarnished mark of the fawn, meaning the shades on the moon's disk.

43sl विललाप स वाष्पगद्गद He lamented in accents broken or choked by tears सहजाम् अपि अपहाय धीरता abandoning his firmness though natural to him अभितप्तम् अय अपि even iron when heated with fire मार्दवं भजते gets softness कैव कथा शरीरिषु what need be said of the fire of grief in human bodies विललाप स सपति अभाषीत् अपिच्यति । भजते अभाषे भजे भस्यते भज ।

44sl यदि कुसुमानि अपि गात्रसङ्गमात् If or since even flowers by contact with the body प्रभवन्ति आयु अपोक्षितुं are able to take away life च न किमिव अन्यत् then alas! what other sort of thing न भविष्यति साधनं will not be a means of destroying life प्रहरिष्यति विधेः on the part of Providence when about to strike! अपोक्षितुम् अह कर्तुं अपोक्षित कदाचनो अपिच्यते । It takes Parasmu pada optionally with prep अप । प्रहरिष्यति Future part. gen. sing from ह ।

अथवा मृदु वस्तु चिंसितुं
 मृदुनैवारभते प्रजान्तकः ।
 हिमसेकविपत्तिरत्र मे
 नलिनी पूर्वनिदर्शनं मता ॥ ४५ ॥
 मृगियं यदि जीवितापहा
 हृदये किं निहिता न हन्ति माम् ।
 विपमप्यमृतं क्वचिद्भवेत्
 अमृतं वा विपमोश्चरेच्छया ॥ ४६ ॥
 अथवा मम भाग्यविश्रवात्
 अग्निः कल्पित एव वेधसा ।
 यद्नेन तरुर्न पातितः
 क्षपिता नद्विष्टपाश्रिता लता ॥ ४७ ॥

45st. अथवा मृदु वस्तु चिंसितुं Or perhaps for destroying a soft thing
 मृदुना एव आरभते प्रजान्तकः Yama, the destroyer of creatures commences
 his task with soft instruments अथ मे नलिनी here my lotus हिमसेकविपत्ति
 subject to perils by the pouring of dew पूर्वनिदर्शनं मता ४५ told the first
 example चिंसितुं—चिंसति चिंसति अचिंसितुं अचिंसति चिंसयति चिंसितः ।

46st. मृद् इव यदि जीवितापहा If this chaplet is a destroyer of life
 हृदये किं निहिता न हन्ति मा then why does it not kill me being now applied
 to my heart विपमपि अमृतं क्वचित् भवेत् sometimes even poison becomes
 nectar अमृतं वा विपमं चरेच्छया or nectar becomes poison by God's will

47st. अथवा मम भाग्यविश्रवात् Or perhaps by the evil turn of my destiny
 अग्निः कल्पित एव वेधसा this chaplet has by Providence been turned into

कृतवत्यसि नावधीरणम्
 अपराहेऽपि यदा चिरं मयि ।
 कथमेकपदे निरागसं
 जनमाभाष्यमिमं न मन्यसे ॥ ४८ ॥
 भ्रुवमसि शठः शुचिस्मिते
 विदितः कैतववत्सलस्तव ।
 परलोकमसन्निवृत्तये
 यदनापृच्छ्य गतासि मामितः ॥ ४९ ॥
 दयिता यदि तावदन्वगात्
 विनिवृत्तं किमिदं तथा विना ।

a thunderbolt घटनेन तव न पातिते since the tree has not been felled by
 it अस्मिन् तद्विद्वेषात्तदा कृता but the creeper resting on its branches has
 been destroyed अस्मिन् part causal of चि अस्मिन् चिद्योनि चिद्यति
 अद्यैषीत् चिद्याय घेयति चोद्य ।

48sl यदा कृतवती अस्मि न अवधारणा Since thou didst not O
 Indurati show disregard अपराहे अपि चिरं मयि even on my constantly
 being delinquent कथम् एकपदे why then at once न मन्यसे thou does not
 consider निरागसम् एव जनम् आभाष्य this at this moment innocent person
 (me) fit to be spoken to अपराहे from राध राध्यति राधीति अराकीत् रराध
 राध्यति ।

49sl शुचिस्मिते O thou of a pure smile भ्रुवम् अस्मि I am certainly
 शठः विदितः तव कैतववत्सल known or held by thee to be an artful pretended
 lover यत् अनापृच्छ्य मां since without bidding me adieu एत गता अस्मि
 thou art gone from hence परलोकम् अस्मिन्नित्यये to the other world never
 to return.

सहतां हतजोवितं मम

प्रदलामात्मकृतेन वेदनाम् ॥ ५० ॥

मनसापि न विप्रियं मया

कृतपूर्वं तव किं जहासि माम् ।

ननु शब्दपतिः क्षितेरहं

त्वयि मे भावनिवन्धना रतिः ॥ ५१ ॥

कुसुमोत्खचितान् बलीभृतः

चलयन् भृङ्गरुचस्तपालकान् ।

करभोरु करोति मारुतः

तदुपावर्त्तनशक्ति मे मनः ॥ ५२ ॥

50st. इह हतजोवितं मम *This perditional life of mine I suffer* ताम् आत्म-
कृतेन प्रदत्ता वेदना *let it now suffer such hard or terrible pain by its own*
act! दयिता यदि मावत् अन्वयात् *if or since it had followed my beloved*
wife, referring to the fainting fit into which Aja had fallen on Indo-
matsa dropping down lifeless विनिर्हरं किं तथा विद्या *why then did it*
return to life without her सहते अक्षरिष्ठ मेरे परिचिते शीत ।

51st. अथ विप्रियं *Any thing unlikel by thee* मनसापि न मया कृतपूर्वं
was never done by me even as thought! किं जहासि मां *why then dost thou*
abandon me ननु शब्दपति क्षिते अहम् *am I not lord of the earth only in*
word त्वयि मे भावनिवन्धना रति *my hearty attachment is to thee.*

52st. मारुत *The wind* चलयन् *shaking* तव भद्ररुच *चलकान् thy*
black tresses, कुसुमोत्खचितान् बलीभृत *beautifully set with flowers and*
twisted करोति मे मनः *makes my mind तदुपावर्त्तन शक्ति hopeful of thy*
return

तदपोहितुमर्हसि प्रिये
 प्रतिबोधेन विपादमाशु मे ।
 ज्वलितेन गुहागतं तमः ।
 तुहिनाद्रेरिव नक्तमोषधिः ॥ ५४ ॥
 इदमुच्छसितालकं मुखं
 तव विश्रान्तकथं दुनोति माम् ।
 निशि सुप्तमिवैकपद्मजं
 विरताभ्यन्तरपट्पदस्वनम् ॥ ५५ ॥
 शशिनं पुनरेति शर्वरी
 दयिता द्वन्द्वचरं पतत्रिणम् ।
 इति तौ विरहान्तरक्षमौ
 कथमत्यन्तगता न मां दृष्टेः ॥ ५६ ॥

54sl. तत अर्हसि प्रिये *Therefore O my beloved, thou art fit ; o thou oughtest* अपोहितु प्रतिबोधेन विपाद माशु मे *quickly to dispel my grief by awaking me to life* नक्तम् मोषधि इव *as herbs at night* ज्वलितेन गुहागतं तमं *dispel by their returned brilliance the darkness of the caves* तुहिनाद्रे *of the Himalaya mountain*, अर्हसि आर्हन् आनर्ह अर्हसि ।

55sl. इदम् उच्छसितालकं मुखं तव *This thy face with hairs moving about it* विश्रान्त कथं *but stopped in speech* दुनोति मां *grieves me* निशि सुप्तम् इव एकपद्मजं *like a single lotus closed at night* विरताभ्यन्तरं *with the humming of inside black bees stopped* इ दुनोति अर्होषीत् ददाव देषति ।

56sl. शशिनं पुनरेति शर्वरी *The night again gets its moon* दयिता द्वन्द्वचरं पतत्रिणम् *the female bird Chakravāki again gets in the day its*

नवपल्लवसंस्तरेऽपि ते
 मृदु दूयेत यदङ्गमर्पितम् ।
 तदिदं विपश्चिष्यते कथं
 यद् वामोरु चिताधिरोहणम् ॥ ५७ ॥
 इयमप्रतिबोधशायिनीं
 रशना त्वां प्रथमा रक्ष सखी ।
 गतिविभ्रमसादनोरवा
 न श्लुचा नानुमृतेव लक्ष्यते ॥ ५८ ॥
 कलमन्यभृतासु भापितं
 कलहंसीपु मदालसं गतम् ।

companion the bird (Chakravāki) which goes about with its pair इति
 भी किरसागरसखी thus are those two the night and Chakravāki, able
 to bear the interval of their terminable separation कथम् अन्वते मता न
 का दहे but thou having gone for ever how canst thou not learn me दहे
 दहति अथासीत् ददात् घष्यति दध् ।

57th ते मृदु यद् That thy tender body अर्पितं which when laid
 नवपल्लवसंस्तरे अपि lies on a bed of fresh soft leaves दूयेत would suffer pain
 मत् इदं विपश्चिष्यते कथं how can it now bear चिताधिरोहणं the mounting on
 the funeral pile दूयेत नु दूयेते अदीवीत् । विपश्चिष्यते अर्पितं सेहे अदि
 यत भीव ।

58th इय रशना This waist-band प्रथमा रक्ष सखी thy first companion
 & proxy गतिविभ्रमसादनोरवा now noiseless at the termination of dalliance
 न श्लुचा लक्ष्यते नानुमृतेव सा not that it does not appear by its grief as if
 dead with thee अर्पितबोधशायिनी sleeps it wail out ever wails it again

पृपतोषु विलोलमोक्षितं
 पवनाधूतलतासु विधमा ॥ ५८ ॥
 त्रिदिवीसुकयाप्यवेक्ष्य मां
 निहिता सत्वममी गुणास्त्वया ।
 विरहे तव मे गुरुव्यथं
 हृदयं न त्ववलम्बितुं क्षमाः ॥ ६० ॥
 मिथुनं परिकल्पितं त्वया
 सच्चकार फलिनी च नन्विमी ।
 अविधाय विवाहसत्क्रियाम्,
 अनयोर्गम्यत इत्यसाम्मतम् ॥ ६१ ॥

59th अक्ष अन्वतासु भाषितं *sweet speech in kokilas* अक्षरधीषु मदासु
 सत *lovely slow out in notes* (or ducks) इत्यनेषु विक्षेपम् रंक्षितं *rolling*
 eyes in hands पवनाधूतलतासु विधमा *blanishment in creepers shaken by*
 the wind

60th अमी गुणा these attributes or qualities (sweet speech &c as
 described in the preceding verse) अत्र निहिता अत्र *have been* *intend*
 placed (in kokilas &c as in preceding verse) by the त्रिदिवीसुकया अत्र
 अत्र when eager for going to heaven अथवा मा *having* *considered* *me*
 विरहे तव गुरुव्यथं *in* *severe* *pain* *at* *thy* *separat* *on* मे हृदयं तु न
 अक्षरम् *but* *they* *are* *not* *able* *to* *reach* *my* *heart* They cannot assuage
 my pain at all

61st सच्चकार फलिनी च *The mango tree and the Praying creeper*
 एषो मिथुनं परिकल्पितं अत्र these two were designed by you as a col pit

कुसुमं कृतदोहदस्त्रया
यदशोकोऽयमुदोरयिष्यति ।
अलकाभरणं कथन्न तत्
तव नेष्यामि निवापमाल्यताम् ॥ ६२ ॥
स्मरतेव सशब्दनूपुरं
चरणानुग्रहमन्यदुर्लभम् ।
अमुना कुसुमाश्रुवर्षिणा
त्वमशीकेन सुगात्रि शोच्यसे ॥ ६३ ॥
तव नि शसितानुकारिभि
वकुक्षैरर्द्धचितां समं मया ।

अविधाय विशाखसत्प्रियाम् अययो but without celebrating the marriage ceremony of the two गम्यते thou art going away, इति अशान्तम् this is unquieting गम्यते तया Bhaara-rachya

62sl. कृतदोहद मया अशोक वय This asoka tree of which the produce (tre desulerations was supplied by you)—It is said that after a stroke from a female foot with anklets ringing, the Asoka tree begins to blossom कुसुम यत् उदोरयिष्यति the flower which at will produce तव अलकाभरणम् the ornament for thy locks of hair कथं नु मत् how can I now make it do duty for chaplets of funeral offerings?

63sl. अमुना अशीकेन By that Asoka tree अस्मि एव remembering us as we were अस्माकस्य the benefit received from my feet अशब्दनूपुरं with ringing anklets अयदुर्लभं not to be had again कुसुमाश्रुवर्षिणा now for ring down flowers like tears न शोच्यसे thou art lamented सुगात्रि O thou of handsome form अस्माकं from अस्मि एव अस्माकस्य अस्मि एव अस्मि एव ।

असमाप्य विलासमेखलां
 किमिदं किन्नरकण्ठं सुष्यते ॥ ६४ ॥
 समदुःखसुखसखीजन-
 प्रतिपच्चन्द्रनिभोऽयमात्मजः ।
 अहमेकरसस्तथापि ते
 व्यवसायप्रतिपत्तिनिष्ठुरः ॥ ६५ ॥
 धृतिरस्तमिता रतिद्युता
 विरतं गेयमृतुर्निरुत्सवः ।
 गतमाभरणप्रयोजनं
 परिशून्यं शयनोयमद्य मे ॥ ६६ ॥

64. असमाप्य विलासमेखलां Without finishing this sportive waste ban /
 अर्धविता सम सदा only half set by my assistance वरुणे with rubula flowers
 तव निश्चितानुकारिभिः imitating thy breath in sweet-scentedness किमिदं
 किन्नरकण्ठं सुष्यते why art thou sleeping O thou whose throat (i. e. voice)
 is like a Kinnara's सुष्यत भावराज्यं from स्वप क्षमिति Impf अहमेकं or अहमेक
 Nor अस्माभ्योत् सुभाष भवति सुप्र ।

65. समदुःखसुखसखीजनः Your female companions always your
 sharers in weal or woe प्रतिपत्तिरिति this our son who in beauty and growth
 is like a new moon अहम् एकरसः I myself of one only sentiment i. e. of
 love to thee तथापि नो रतिरिति all this मे अहमाद्ये thy conduct in
 relinquishing us प्रतिपत्तिनिष्ठुरः is cruel to a certainty

66. अद्य मे धृतिरस्तमिता My patience (as now vanquished) रतिरुत्त-
 रित्वा मे गेयं विरतं इत्यं singing has deserted अहम् निरुत्सवः the season being

गृहिणी सचिवः सुखी मिथः
 प्रियशिष्या ललिते कलाविधौ ।
 करुणाविमुखेन मृत्युना
 हरता त्वां वद किं न मे हृतम् ॥ ६० ॥
 मदिराक्षि मदाननार्पितं
 मधु पीत्वा रसवत् कथं नु मे ।
 अनुयास्यसि वाप्यदूषितं
 परलोकोपगतं जलाञ्जलिम् ॥ ६८ ॥
 विभवेऽपि सति त्वया विना
 सुखमेतावदजस्य गण्यताम् ।

of enjoyment गतम् the necessity for ornamenting the person is gone
 मरणीय परिशुन्य my bed is become empty हृता from ह्यु ।

67st गृहिणी सचिवः सुखी मिथः Thou wert my wife, thou my minister
 of state, thou my companion in solitude प्रियशिष्या ललिते कलाविधौ my
 beloved pupil in the melodious arts of music &c. करुणाविमुखेन मृत्युना by
 death averse to pity हरता त्वां taking thee away वद किं न मे हृतम् say what
 substance of mine is not robbed ?

68st मदिराक्षि O thou with intoxicating eyes रसवत् मधु पीत्वा having
 once drunk delicious wine मदाननार्पितं given by my mouth कथं नु मधुना
 स्यसि how wilt thou now take as an after drink मे जलाञ्जलिम् my offering
 of handfuls of water वाप्यदूषितं soured by my tears परलोकोपगतं received by
 thee in the next world

69st विभवेऽपि सति Notwithstanding my wealth मया विना without
 thee सुखम् एतावत् अजस्य गण्यता the enjoyment of life may be reckoned

अदृतस्य विलोभनान्तरैः

मम सर्वे विषयास्तदाश्रयाः ॥ ६८ ॥

विलपन्निति कोशलाधिपः

करुणार्थग्रथितं प्रियां प्रति ।

अकरोत् पृथिवीरूक्षानपि

स्रुतशाखारसवाष्पदूषितान् ॥ ७० ॥

अथ तस्य कथञ्चिदङ्कतः

स्वजनस्तामपनीय सुन्दरीम् ।

विससर्ज तदन्यमण्डनाम्

अनलायागुरुचन्दनैधसे ॥ ७१ ॥

so long as it was in thy company : e it is now terminated by thy death
अदृतस्य विलोभनान्तरैः *untaken* or *unattracted* by any other temptations
or objects of desire मम सर्वे विषयास्तदाश्रयाः *all my enjoyments rest in*
thee or are subject to thee.

70st विलपन् इति कोशलाधिपः करुणार्थग्रथितः *The king of Kosala thus*
lamenting his wife in tragic accents अकरोत् made पृथिवीरूक्षान् अपि even
the trees स्रुतशाखारसवाष्पदूषितान् stained by tears issuing from their branches
in the form of secretions विलपन् from विलप see VIII. 43

71st अथ स्वजनः *Then his relatives कथञ्चिन् तस्य अङ्कतः ता अपनीय*
सुन्दरीं having with difficulty taken that beautiful lady away from his
arms विससर्ज तदन्यमण्डनाम् consigned her decked in that last ornament,
i. e. the celestial flowers अनलाय अगुरुचन्दनैधसे *to fire having Agallochum*
and Sandal for its fuel

प्रमदामनु संस्थितः शूचा
 नृपतिः सन्निति वाच्यदर्शनात् ।
 न चकार शरीरमग्निसात्
 सह देव्या न तु जीविताशया ॥ ७२ ॥
 अथ तेन दशाहतः परे
 गुणश्रेयामुपदिश्य भामिनीम् ।
 विदुषा विधयो महर्हयः
 पुर एवोपवने समापिताः ॥ ७३ ॥
 स विवेश पुरीं तथा विना
 क्षणदापायशशाङ्कदर्शनः ।
 परिवाहमिवावलोकयन्
 स्वशूचः पौरवधूसखाश्रुषु ॥ ७४ ॥

72st. प्रमदा अनु संस्थित इत्या इति मन् "He being king deceased with his wife from grief!" इति वाच्यदर्शनात् it was from an apprehension of such a popular scandal न चकार शरीरम् अग्निसात् सह देव्या he did not consign his body to the flames with his queen न तु जीविताशया not that he desisted from love of life

73st. अथ दशाहत परे Then after ten days देवश्रेयाम् उपदिश्य भामिनीं respecting the queen of whom her virtues were the only rendezvous विधय महर्हयः समापिता the obsequies were completed with great magnificences तेन विदुषा by that learned king पुर एव उपवने in the very gardens of the city

74st. स विवेश पुरीं तथा विना Then he entered the palace without her क्षणदापायशशाङ्कदर्शन looking like the moon at the close of night अवधी

अथ तं सवनाय दीक्षितः
 प्रणिधानाद्गुरुराश्रमस्थितः ।
 अभिपङ्गजडं विजज्ञिवान्
 इति शिष्येण किलान्वबोधयत् ॥ ७५ ॥
 असमाप्तविधिर्यतोमुनिः
 तव विद्वानपि तापकारणम् ।
 न भवन्तमुपस्थितः स्वयं
 प्रकृतौ स्थापयितुं पयश्चुरतम् ॥ ७६ ॥
 मयि तस्य क्षुब्धं वर्तते
 लघुसन्देशपदा सरस्वती ।

वदन् beholding पौरवधुमुखादुपु in the tears from the faces of the ladies
 of the city, सशुभ परिपाद्यन् इव a torrent as it were of his own grief

75st अथ गुरु आश्रमस्थित Then his spiritual preceptor Vasubha
 remaining in his hermitage सवनाय दीक्षित engaged for a sacrificial
 ceremony प्रणिधानान् विजज्ञिवान् having become aware by force of fixed
 contemplation तम् अभिपङ्गजडं of his (the king's) being stupified by grief
 इति शिष्येण किल अन्वबोधयत् exhorted him thus (it is said) by means of
 one of his pupils विजज्ञिवान् perf part from आ जानति अज्ञानी जानी
 शब्दनि ज्ञान ।

76st अथनाश्रविधि यत मुनि Since the Munis has not yet completed
 the rites of a ceremony he is engaged in तव विद्वान् अपि तापकारणं though
 knowing the cause of your distress न उपस्थित इव he has not been able
 to be personally present पयश्चुरत भवन् प्रकृतौ स्थापयितुं to place : c restore
 you, slipped from the way, to your natural state

शृणु विश्रुतसत्त्वसार तां
 हृदि चैनामुपधातुमर्हसि ॥ ७७ ॥
 पुरुषस्य पदेऽङ्गजन्मनः
 समतीतञ्च भवञ्च भावि च ।
 स हि निष्प्रतिघेन चक्षुषा
 त्रितयं ज्ञानमयेन पश्यति ॥ ७८ ॥
 चरतः किल दुश्चरं तपः
 तृणाविन्दोः परिशङ्कितः पुरा ।
 प्रजिघाय समाधिभेदिनीं
 हरिरस्मै हरिणीं सुराङ्गनाम् ॥ ७९ ॥

77st शृणु O thou of good behaviour मस्य जन्मन्देशपदा मस्यमती हे a
 words brief in their misfortune मसि वर्तते are in me—I am delegate
 to address you for him शृणु विश्रुतसत्त्वसार Hear thou same! for fortune
 त्वे हृदि च एता उपधातुम् अर्हसि and thou art fit to be thou oughtest to
 lodge the same in thy heart

78st पुरुषस्य पदेऽङ्गजन्मनः In the three steps of the unborn or ever
 lasting person (Vishnu) i. e. in the three worlds समतीतञ्च भवञ्च भावि च
 whatever is past or present or future स हि त्रितय पश्यति he who sees
 all three निष्प्रतिघेन चक्षुषा ज्ञानमयेन with unobstructed eyes of knowledge

79st हरिः किल परिशङ्कितः पुरा It is said that Indra jealous in
 olden days तृणाविन्दो चरत दुश्चरं तपः of Trinaindu practising hard
 ascetic devotion अस्मै प्रजिघाय समाधिभेदिनीं सुराङ्गना sent against Indra
 a celestial damsel name I Harini capable of interrupting or destroying the
 ascetic & fixed devot on प्रजिघाय परी from दि दिनोति अस्मैऽस्मै जिघाय सेवति।

स तपःप्रतिबन्धमन्युना
 प्रमुखाविष्कृतचारुविभ्रमाम् ।
 अशपद्भव मानुषीतितां
 शमवेलाप्रलयोर्मिणा भुवि ॥ ८० ॥
 भगवन् परवानयं जनः
 प्रतिकूलाचरितं क्षमस्व मे ।
 इति चोपनतां क्षितिस्पृशं
 हतवानासुरपुष्पदशनात् ॥ ८१ ॥
 क्रयकैशिकवंशसम्भवा
 तव भूत्वा मद्दिपो चिराय सा ।

80st स तपः प्रतिबन्धमन्युना *He, through rage for the interruption of his devotion* शमवेलाप्रलयोर्मिणा *which rage had like deluvian waves overflown the limits of his tranquillity* अशपद् प्रमुखाविष्कृतचारुविभ्रमा ता *curse'd her, manifested before him with her fascinating blandishments* भव मानुषीति भुवि *thus, "Become thou a woman on the earth"* अशपद् *Impf from* अशपदति-स *(it may also be शयति-से) अशाहीन् अशप्त शमाप शेषे शप्स्यति ते शप्तः ।*

81st भगवन् परवान् अयं जनः "O Lord this person (myself) is dependent on another" प्रतिकूलाचरितं क्षमस्व मे "Therefore pardon my adverte conduct" इति च उपनतां *Harini being thus suppliant* क्षितिस्पृशं हतवान् वा *सुरपुष्पदशनात्* *He made her an earthly person until the sight of celestial flowers ; i. e. he limited the operation of the curse until she might have a sight of celestial flowers.* क्षमस्व *from क्षम see VII 34*

82st स क्रयकैशिकवंशसम्भवा *she being born in the race of Kratha* कौशिके तव भूत्वा मद्दिपो *and having become thy queen चिराय उपपन्नवती*

उपलब्धवतो दिवश्चुरतं
 विवशा शापनिवृत्तिकारणम् ॥ ८२ ॥
 तदलं तदपायचिन्तया
 विपद्दुत्पत्तिमतामुपस्थिता ।
 वसुधेयभवेक्ष्यतां त्वया
 वसुमत्या चि नृपाः कलत्रिणः ॥ ८३ ॥
 उदये मदवाच्यमुज्झता
 श्रुतमाविष्कृतमात्मवत् त्वया ।
 मनसस्तदुपस्थिते ज्वरे
 पुनरक्लीवतया प्रकाशताम् ॥ ८४ ॥

and having now after a long while obtained a sight दिवश्चुरतं शापनिवृत्ति
 कारण of the cause of the cessation of the curse i e celestial flowers
 dropped from the sky विवशा has become dead

83rd तदलं तदपायचिन्तया Therefore away with thoughts of her
 destruction ! Don't worry yourself with that thought विपद् for of all
 things produced peril or destruction is present or at hand वसुधेय इयं
 let this earth be looked after by thee वसुमत्या for by the earth are kings
 ruled They are husbands or lords of the earth.

84th उदये In prosperity मदवाच्यम् उज्झतां स्वया by thee giving up
 the blemish attached to sensuality श्रुतम् आविष्कृतं आत्मवत् पुन प्रकाशतां
 let the hearings (Vedas) i e Sastric knowledge, manifest and full of
 spiritual knowledge, be set forth anew मनसस्तदुपस्थिते ज्वरे at this
 season of thy present feverish disquietude of mind अक्लीवतया by man's
 patience and firmness

रुदता कुत एव सा पुन'
 भवता नानुमृतापि लभ्यते ।
 परलोकजुषां स्वकर्माभिः
 गतयो भिन्नपथा चि देहिनाम् ॥ ८५ ॥
 अपशोकमनाः कुटुम्बिनीम्
 अनुगृह्णीष्व निवापदत्तिभिः ।
 स्वजनाशु क्लिप्तिसन्तत
 दहति प्रेतमिति प्रचक्ष्यते ॥ ८६ ॥
 मरणं प्रकृतिं शरीरिणां
 विकृतिर्जीवितमुच्यते बुधैः ।

85sl रुदता कुत एव सा पुन लभ्यते *By thee crying, i e by your crying how can she be obtained again ? भवता न अनुमृतापि Not, even if she were followed by you in death परलोकजुषां for of souls in the other world the courses are in varying paths according to their own works रुदता from रुद रीदिति Iml अरीदीत् अरीदत् अरीदीत् अरदत् रुरीद रीदिष्यति ।*

86sl अपशोकमना *Relieving your mind of this grief कुटुम्बिनीम् अनुगृह्णीष्व निवापदत्तिभिः do good service to your departed relatives by presenting funeral offerings स्वजनाशु क्लिप्तिसन्तत दहति प्रेत the frequent tears of relatives afflict the departed रति प्रचक्ष्यते क्लिप्त thus it is expressly said दहति see verse 56*

87sl मरणं प्रकृतिं शरीरिणां *To die is in the nature (the normal state) of embodied souls विकृति जीवितु to live is disorganization or the abnormal state उच्यते बुधैः it is so said by the i use चक्षम् अपि अतिवृत्ते अयम्*

क्षणमप्यवतिष्ठते श्वसन्
 यदि जन्तुर्ननु नाभवानसौ ॥ ८० ॥
 अथगच्छति मूढचेतनः
 प्रियनाशं हृदि शक्यमर्पितम् ।
 स्थिरधीस्तु तदेव मन्यते
 कुशलद्वारतया समुद्धृतम् ॥ ८१ ॥
 स्वशरीरशरीरिणावपि
 श्रुतसंयोगविपर्ययौ यदा ।
 विरहः किमिवानुतापयेत्
 वद यास्त्रैर्विपर्ययैर्विपश्चितम् ॥ ८२ ॥

यदि जन्तु *if the animal remains breathing even for a moment ननु क्षणमप्यवतिष्ठते श्वसन्*
 असौ *is no doubtless a gainer This is also the sentiment of the Persian*
poet Sadi who calls it paranaal or booty, Gulistan I 2

88al *अथगच्छति मूढचेतनः प्रियनाशं हृदि शक्यम् अर्पितम् The stupid*
minded regard the loss of a dear person as a dart fixed in the heart
स्थिरधीस्तु तदेव मन्यते समुद्धृतं but the fixed-minded regard the same (i. e. the
dart) as taken out कुशलद्वारतया by death being (the door to happiness or
final beatitude

89al *यदा Since स्वशरीरशरीरिणौ अपि one's own body and soul*
have been known to be joined and disjoined विरहः वास्त्रैः विपर्ययैः separation
from external objects वद किमित्थं अनुतापयेत् say how can it grieve विपश्चितः
the wise.

न पृथग्जनवच्छुचो वशं
 वशिनामुत्तम गन्तुमर्हसि ।
 द्रुमसानुमतां किमन्तरं
 यदि वायौ हितयेऽपि ते चलाः ॥ ६० ॥
 स तथेति विनेतुरुदारमतेः
 प्रतिगृह्य वचो विससर्ज मुनिम् ।
 तदलब्धपदं हृदि शोकघने
 प्रतियातमिवान्तिकमस्य गुरोः ॥ ६१ ॥
 तेनाष्टौ परिगमिताः समाः कथञ्चित्
 बालत्वाद्वितथहन्ततेन हूनोः ।

90st. वशिनाम् उत्तमम् ॐ thou best of the self-restrained पृथक् जनवत्
 like other or common people शुचो वशं गन्तुं न अर्हसि you are not fit, i e
 you ought not, to become subject to grief द्रुमसानुमतां किं अन्तरम् what is
 the difference between trees and mountains यदि वायौ हितये अपि ते चलाः
 if both are liable to be moved when there blows a wind

91st. स तथा इति He saying: "Even so" प्रतिगृह्य वचं having accepted
 the words विनेतु उदारमते of his great minded instructor विससर्ज मुनि
 dismissed the Munī, the pupil of Vasistha हृदि शोकघने but in his heart
 solul with grief i e so full of grief as to leave no interstices तदलब्धपदं
 the exhortation not having obtained a footing or room प्रतियातम् इव
 returned as it were अन्तिकम् अथ गुरोः near his preceptor

92st. तेन अविनयमश्रुतम् By him of true and agreeable speech अष्टौ
 परिगमिताः समाः कथञ्चित् eight years were passed with difficulty बालत्वात्
 हूनो because of the tender age of his son पाठायणनिवृत्तिर्दानैः प्रियायाः with

सादृश्यप्रतिक्वतिदर्शनैः प्रियायाः
 स्वप्नेषु क्षणिकसमागमोत्सवैश्च ॥ ९२ ॥
 तस्य प्रसङ्ग हृदयं किल शोकशङ्कः
 अक्षप्ररोह इव सौधतलं विभेद ।
 प्राणान्तहेतुमपि तं भिषजामसाध्यं
 ज्ञानं प्रियानुगमने त्वरया संभवे ॥ ९३ ॥
 सम्यग्विनीतमथ वर्माहरं कुमारम्
 आदिश्व रक्षणविधौ विधिवत् प्रजानाम् ।
 रोगोपलब्धतनुदुर्वसतिं मुमुक्षुः
 प्रायोपवेशनमतिर्नृपतिर्वधुव ॥ ९४ ॥

rights of the pictorial likeness of his beloved wife स्वप्नेषु and momentary pleasures of union in dreams

92s. शोकशङ्कः किल *It is said that the dart of grief प्रसङ्ग विभेद*
rived by its force तस्य हृदयं his heart अक्षप्ररोह इव सौधतलं as the shoot
of a fig tree does the roof of an edifice त प्राणान्तहेतुं that cause of death
अपि भिषजाम् असाध्यं though unmanageable or incurable by physicians
त ज्ञानं भवे he considered a gain प्रियानुगमने त्वरया in his eagerness to
follow his wife

94s. अथ आदिश्व *Then having enjoined or charged सम्यक् विनीत*
कुमारं वर्माहरं the prince, his son, fully educated and now capable of
wearing armour रक्षणविधौ विधिवत् प्रजानाम् on the duty of protecting and
governing subjects according to rule रोगोपलब्धतनुदुर्वसतिं मुमुक्षुः and desirous
of getting up his painful residence in a body pervaded by disease अति
नृपतिर्वधुव the king प्रायोपवेशनमतिं अथ became bent on starvation

उभयमेव वदन्ति मनोपिणः
 समयवर्षितया हृतकर्माणाम् ।
 बलनिपूदनमर्थपतिञ्च तं
 अमनुदं मनुदण्डधरान्वयम् ॥ ३ ॥
 जनपदे न गदः पटमादधौ
 अभिभवः कुत एव सपत्नजः ।
 क्षितिरभृत् फलवत्यजनन्दने
 शमरतेऽमरतेजसि पार्थिवे ॥ ४ ॥

makes it "Tū to metropolis Ayodeya" Mallinātha नगरजनसहितम् ।
 ततः therefore अथ गुणवत्तरम् 'अभिवृत्ति' became 'अभिवृत्ति' 'excellent' in its
 own duty of allegiance and devotion to the king than the king himself
 in his own duty of ruling 'according' to justice 'and' righteousness नग
 रशुक्रीजसु close strength was equal to that of the mountain cutter
 Kartikeya, qualifies अथ (Dāsaratha)

3d उभयमेव वदन्ति मनोपिणः Wise men speak of two only हृतकर्माणाम्
 अमनुद as relievers of trouble to performers of duty समयवर्षितया by timely
 showers of rain and remunerative payments, respectively, बलनिपूदन viz.
 the destroyer of Bala i. e. Indra on the one hand अर्थपति च न and that
 lord of wealth Dāsaratha on the other hand मनुदण्डधरान्वयं sprung from
 the race of the sceptre holder king Menu)

4d जनपदे न गदः पटम् आदधौ Disease did not i. e. could not get a
 footing in the country अभिभवः कुत एव सपत्नजः whence or how could there
 be any ravage caused by enemies ? क्षितिः अमृत फलवती the earth became
 fruitful अजनन्दने शमरते अमरतेजसि पार्थिवे on the son of Aja, i. e. Dāsa
 ratha, devoted to mental tranquillity and of godlike strength being the
 lord of the earth

दशदिगन्तजिता रघुणा यथा
 त्रियमपुष्यदजेन ततः परम् ।
 तमधिगम्य तथैव पुनर्वभौ
 न न महीनमदीनपराक्रमम् ॥ ५ ॥
 समतया वसुवृष्टिविसृज्जिनैः
 नियमनादसताञ्च नराधिपः ।
 अनुययौ यमपुष्यजनेश्वरी
 स्वरूपावस्थाग्रमरं सूचा ॥ ६ ॥
 न सृगयाभिरतिर्न दुरोदरं
 न च शशिप्रतिमाभरणं मधु ।

5a) मही The earth यथा विषम् अतुष्यत् as it had maintained its
 splendor दशदिगन्तजिता रघुणा by means of Raghua the conqueror of the
 ten quarters i. e. the whole world अजेन ततः परम् and after him by means
 of Aja तम् अधिगम्य having now obtained him, Dasaratha एवम् अहीन
 पराक्रम as a lord not wanting in strength न न महीनमदीनपराक्रमम् (I) at
 it did not shine just the same again It shone exactly the same again—
 two negatives amount to an affirmative पुष्य पुष्यति अपुष्यत पुषीय पीष्यति
 पुष्ट । It may also be पीषति and पुष्यति but then it is अपीषेत् and
 पीषिष्यति in सृष्ट and सृष्ट् ।

6a) नराधिप The king, Dasaratha समतया वसुवृष्टिविसृज्जिनैः by pouring
 showers of wealth with equanimity i. e. without passion or prejudice
 नियमनादसताञ्च and by the chastisement of the wicked अनुययौ followed
 or imitate । यमपुष्यजनेश्वरी Iava and Kavea मवदणौ together with Iruva
 अदणवन्त रघुः and by his splendor the sun, whose leader (i. e. the driver
 of his chariot) was Iruva

तमुदयाय न वा नवयौवना
 प्रियतमा यतमानमपाहरत् ॥ ७ ॥
 न क्लृपणा प्रभवत्यपि वासवे
 न वितथा परिहासकथास्वपि ।
 न च सपत्नजनेष्वपि तेन वाक
 अपरूपा परूपाक्षरमोरिता ॥ ८ ॥
 उदयमस्तमयञ्च रघूदृष्टान्
 उभयमानशिरि वसुधाधिपा ।
 स हि निदेशमलङ्घयतामभूत्
 सुहृदयो हृदय प्रतिगर्ज्जताम् ॥ ९ ॥

7sl. न स्वयामिरति Neither desire for hunting न दुरीदर nor dice
 न च शशिप्रतिमाभरण मधु nor yet icone ornamented with the reflection of the
 moon न वा नवयौवना प्रियतमा nor young wife either अपाहरत् carried off
 or distracted तम् उदयाय यतमान him, exerting for exaltation or glory
 यतमानम् । यतने अथतिष्ठ एते यतिष्यते ।

8sl. न क्लृपणा वाक् Not a cringing word प्रभवति अपि राम्ये even before
 Indra, his lord प्रभवति pres part. loc. sing न वितथा परिहासकथासु अपि
 nor a falsehood even in jocular expressions न च सपत्नजनेष्वपि परवाक्षर nor
 any language in harsh terms even to enemies तेन अप वक्ता रंरिता was ever
 uttered by him being always free from anger रंरिता from रंर see VII 38

9sl. उदयम् अस्तमयञ्च Exaltation and abolition रघूदृष्टान् उभयम् आशिरि
 वसुधाधिपा both, the lords of the earth experienced from the leader of
 Raghus Dasaratha म हि अभूत् for he was निदेश अलङ्घयता सुहृत् the
 friend of those who did not transgress his commands अयो हृदय प्रतिगर्ज्जता

अजयदकरयेन स मेदिनीम्,
 उदधिनेमिमधिज्यगराशन ।
 जयमघोपयदस्य तु कौबलं
 गजवती जवतीम्रक्षया चमूः ॥ १० ॥
 अदनिमेकरयेन वरूधिना
 जितवतः किल तस्य धनुर्मृतः ।
 विजयदुन्दुभितां ययुर्फावाः
 घनरवा नरवाचनसम्पदः ॥ ११ ॥
 गमितपक्षवन् गतकोटिना
 शिखरिणा कुलिशेन पुरन्दरः ।

but unphohearted to the defiant आनमिरे अग अगने आमिष्ट आष्ट आनमे
 अमिष्टते अग्यते ।

10a! अजयत् रकरयेन स मेदिनीम् उदधि नेमि By his own chariot (i. e.
 himself without assistance) he conquered the sea-circumvented earth
 अधिआगराशन his bow being strung गजवती तु जवतीम्रक्षया चमू but his army
 with elephants and swift-spirited horses जयम् अघोपयत् अय कौबल only
 proclaimed his victory Steuzler renders it "non nisi victoriam illius
 renuntiabat," but the Greek translator, in a foot note, "to men stoum
 tés strass én, ós salpingx" The mouth of the army was as a trumpet

11a! सस्य जितवत अदनि Of him the conqueror of the world रकरयेन
 किल वरूधिना by means as it is said of one chariot well fendered धनुर्मृत
 नरवाचनसम्पद the archer with the fortune of Kusura refers to तस्य । अरूना
 घनरवा the cloud like roaring seas विजयदुन्दुभिता ययु become the kettle-
 drums of victory

स शरवृष्टिमुच्चा धनुषा द्विपां
 स्वनवता नवतामरसाननः ॥ १२ ॥
 चरणयोर्नखरागसमृद्धिभिः
 मुकुटरत्नमरोचिभिरस्पशन् ।
 नृपतयः शतशो मरुतो यथा
 शतमखं तमखण्डितपौरूपम् ॥ १३ ॥
 निववृते स मघार्णवरोधसः
 सचिवकारितवालसुताञ्जलीन् ।
 समनुकम्प्य सपत्नपरिग्रहान्
 अमलकानलकानवर्मां पुरीम् ॥ १४ ॥

12sl. पुरन्दर इमितपचवत् शिखरिणा Indra was the destroyer of the winged force of mountains शतकीटिना by his hundred pointed thunder bolt स नानातरसाननः his Dasratha the fresh lotus faced, द्विपां was the same of his enemies—he had cut off their paksha or allies with their bala or forces धनुषा शरवृष्टिमुच्चा स्वमना by means of his bow, discharging showers of arrows with a twanging sound

13sl. नृपतयः शतशः Kings by hundreds अस्पृशन् चरणयो तम् अखण्डितघोरप touched him the indomitable in his vigor at his feet i. e. prostrated themselves at his feet, नखरागसंमृद्धिभिः मुकुटरत्नमरोचिभिः with the rays from the gems in their crowns augmented by the red dye on his toe-nails मरुते यथा शतमघे as the gobs do to the hundred sacrificer Indra अम्पुशन् सगर्भान् अम्पुशन् अप्राञ्जोन् अस्यार्धोन् पश्यन् स्पृष्ट्वामि स्पृष्ट्वानि स्पृष्ट ।

14sl. त्रिवहने स महासरोधसः From the shore of the great ocean he turned back अलकानवर्मा पुरीं to his capital city Ajodhya not inferior to

उपगतोऽपि च मण्डलनाभिताम्
 अनुदितान्यसितातपवारण ।
 श्रियमवेक्ष्य न रन्ध्रचलामभूत्
 अनलसोऽनलसोमसमद्युति ॥ १५ ॥
 तमपचाय ककुत्स्थकुलोद्भवं
 पुरुषमात्मभवञ्च पतिव्रता ।
 नृपतिमन्यमसेवत देवता
 सकमल्य कमलाघवमर्थिषु ॥ १६ ॥

Alakṣ समनुकन्या *having taken pity* मण्डलपरिषदात् *on the wives of his enemies*
अनलसकात् *absence of trusses* In consequence of Dasaratha's killing their
 husbands and they becoming widows they did not dress their hair
मण्डलकारित who through their ministers of state had caused their
infant sons to make obeisance to Dasaratha with palms closed

15a उपगतोऽपि च मण्डलनाभिता *Although got to the position of the*
navel or centre of the circles of princes अनुदितान्य *with no other white*
umbrella being raised: e without any rival monarch श्रियमवेक्ष्य रन्ध्र
 चला *finding Fortune to be apt to slip through a hole—e* if she found
 a loop-hole स रन्ध्रं चालस्य *he was no-aller: e* always on the alert,
 अनलसोऽनलसोऽनलसो *being in splendor equal to fire and the moon*

16a सकमल्य देवता *The goddess Fortune* लोभ्यते *in hand* पतिव्रता
devoted to her lord क कृपितम् अन्यम् *what other king did or could*
she see? तन् अरथाय ककुत्स्थकुलोद्भव *bearing him an offspring of the race*
of Kintaka अनाघवम् *never deficient in respect of the needy: e*
always equal to assisting those who had recourse to him पुरवन् *आपन्न* च
and being also the self-content person विभक्त

तमलभन्त पतिं पतिदेवताः
 शिखरिणामिव सागरमापगाः ।
 मगधकोशलकेकयशासिनां
 दुहितरोऽद्वितरोपितमार्गणम् ॥ १७ ॥
 प्रियतमाभिरसौ तिद्यभिर्बभौ
 तिद्यभिरेव भुवं सह शक्तिभिः ।
 उपगतो विनिनोपुरिव प्रजाः
 हरिद्योऽरिद्योगविचक्षण ॥ १८ ॥
 स किल संयुगमूर्द्धि सहायतां
 मघवतः प्रतिपद्य महारथ ।

17sl. मगध *The daughters of the rulers of Magadha, Kosala and*
Kelaya पतिदेवता *to whom the husband was in the place of their gods* तम्
 अलभन्त पति *obtained him for their husband* अद्वित रोपित मार्गणम् *who fixed*
his dart in enemies शिखरिणाम् *एव* *as sisters, daughters of mountains,*
obtain the Sea for their lord.

18sl. असी प्रियतमाभि तिद्यभि *He with his three wives* अरिद्य योग विच
 क्षण *himself skilled in the art of destroying his enemies* इमी हरिद्य एव
 शणे *or appeared like Indra* भवम् उपगत *as if he (Indra) had come to*
the earth तिद्यभि एव शक्तिभिः सह *with the three forces themselves (see Note*
VI 33.) विनिनोषः प्रजा *desirous of ruling his subjects*

19sl. स किल सहायता *He the great hero (see v 1)* संयुगमूर्द्धि *in the*
front of the battle सहायता मघवत प्रतिपद्य *having become the associate of*
Indra सुरबभू *अनापगत* अघधूनभया *मरे* *caused the celestial damsels, relieved*

स्वभुजवीर्यमगापयदुच्छ्रितं
 सुरबधूरवधूतभया शरैः ॥ १९ ॥
 क्रतुषु तेन विसर्जितमौलिना
 भुजसमाहृतदिवसुना क्रता ।
 कनकयूपसमुच्छ्रयशोभिन्
 वितमसा तमसासरयूतटा ॥ २० ॥
 अजिनदण्डहृतं कुशमेखलां
 यत्तगिरं नृगशृङ्गपरियक्षाम् ।
 अधिवसस्तनुमध्वरदीक्षिताम्
 असमभासमभासयदोश्वरः ॥ २१ ॥

*of their fears by means of his arrows to sing उच्छ्रितं समजवीर्यं the / gā
 prowess of his arms अगापयत् the causal of नै शयति अशोभते जगौ
 शम्भति ।*

20th क्रतुषु In sacrifices तेन विसर्जितमौलिना By him with the crowns
 laid down भुजसमाहृत who had collected by his arms the wealth of all
 quarters : e of the whole world वितमसा and who was destitute of the
 quality of Darkness तमसा सरयूतटा the shores of the rivers Tamas and
 Sarayu तदा कनक were made resplendent by the covering of gold's
 sacrificial posts

21st रश्मि The god Siva अधिवसन् dwelling तनु in Dakṣiṇa's body
 अध्वरदीक्षिता initiated or sanctified for the sacrifice अजिनदण्डहृत holds by
 the black antelope hide and the fig Staff कुशमेखला having a garle of
 his grass यत्तगिरं with speech restrained यत्तशृङ्ग furnished with a deer
 horn असमभासम् अभासयत् made it shine : it unrecalled splendor

अवभृथप्रयतो नियतेन्द्रियः
 सुरसमाजसमाक्रमणोचितः ।
 नमयति स्र स केवलमुन्नतं
 वनमुचे नमुचेररये शिरः ॥ २२ ॥
 असकृदेकरथेन तरस्विना
 हरिश्चयाग्रसरेण धनुर्मृता ।
 दिनकराभिमुखा रणरेणवः
 रुरुधिरे रुधरेण सुरद्वियाम् ॥ २३ ॥
 अथ समाववृते कुसुमैर्नवैः
 तमिव सेवितुमेकनराधिपम् ।
 यमकुवेरजलेश्वरवज्रिणां
 समधुरं मधुरञ्चितविक्रमम् ॥ २४ ॥

22nd स अवभृथप्रयत He sanctified by the concluding bath नियतेन्द्रिय
 with his organs restrained सुरसमाज worthy of moving in the assembly
 of gods स्रस नमयति स bowed his high head केवल नमुचे अरये only
 to the foe of Namuchi । e Indra वनमुचे the pourer of water or rain

23rd असकृत् एकरथेन Frequently by that one-charioted hero तरस्विना
 धनुर्मृता the mighty archer हरिश्चयाग्रसरेण advancing in front of Indra
 रणरेणव the dust of the battle दिनकराभिमुखा in front of the sun रुधिरे
 were kept down रुधरेण by the blood सुरद्विया of the enemies of the gods
 रुधिरे perf pass from अथ एणदि ।

24th अथ मधु Then the Spring समाववृते came round सेवितुम् इव to
 do obeisance as it were कुसुमैर्नवै with fresh flowers तम् एकनराधिप to

जिगमिपुर्धनदाधुपितां दिशं
 रथयुजा परिवर्त्तितवाहनः ।
 दिनमुखानि रविर्हिमनिग्रहैः
 विमलयन् मलयन्नगमत्यजत् ॥ २५ ॥
 कुसुमजन्म ततो नवपञ्जवा
 तदनु पट्पदकोकिलकूजितम् ।
 इति यथाक्रममाविरभून्मधु
 द्रुमवतीमवतीर्य वनस्यलीम् ॥ २६ ॥
 नयगुणोपचितामिव भूपतेः
 सदुपकारफला श्रियमर्थिनः ।

that sole king अक्षितपराक्रमम् of adorable power समुपर समङ्गवेर of equal responsibility and dignity with Yama, Kevera Varuna and Indra

25a: रवि The sun जिगमिपु desirous of going धनदाधुपिता दिशं to the quarter tended in by Kevera i. e. the North अयुपिता part part part of अधि वस । रथयुजा परिवर्त्तितवाहनः having his horses turned by his charioteer Aruna दिनमुखानि हिमनिग्रहै विमलयन् clearing the mornings by the removal of froids मलय नगम् अत्यजत् left the Malaya mountain अत्यजन् त्यजति अत्याहोत् मत्याज त्यजति ।

26a: कुसुमजन्म First the production of flowers तत नवपञ्जवा then fresh sprouts तदनु पट्पदकोकिलकूजित and after that humming and cooing of black bees and Kokilas इति यथाक्रम इति यथाक्रम thus in due order आविरभून् by the Spring appeared द्रुमवतीम् अमतीर्य वनस्यलीम् descending onylvine sites full of trees अवतीर्यम् । इत्यरति अहारीत तस्यार तरीत्यति तरिष्यति तोर्ये ।

27a: अर्थिन भूपते श्रियम् इति Like as applicants for presents resort

अभिययु सरसो मधुसमृतां
 कमलिनीमलिनोरपतत्रिण ॥ २७ ॥
 कुसुममेव न केवलमार्त्तवं
 नवमशोकतरो. स्मरदोषनम् ।
 किशलयप्रसवोऽपि विलासिनां
 मद्रयिता दयिताश्रवणापिंत ॥ २८ ॥
 विरचिता मधुनोपवनश्रियाम्
 अभिनवा इव पत्रविशेषका ।
 मधुनिघां मधुदानविगारहा
 कुरवका रयकारणता ययुः ॥ २९ ॥

सुवदनावदनासवसम्भृत-
 तदनुवादिगुण कुसुमोद्गमः ।
 मधुकरैरकरोन्मधुलोलुपै-
 वकुलमाकुलमायतपङ्क्तिभिः ॥ ३० ॥
 उपहितं शिशिरापगमश्रिया
 मुकुलजालमशोभत किंशुके ।
 प्रणयिनीव नखक्षतमण्डनं
 प्रमदया मदयापितलज्जया ॥ ३१ ॥
 व्रणगुत्प्रमदाधरदुःसहं
 जघननिर्विपयोत्कृतमेखलम् ।

30st कुसुमोद्गम The springing up of flowers सुवदना produced by
 the intoxicating liquor from the mouths of fair-faced women तदनुवा
 दिगुण and having the same characteristic quality; अकरोन् वक्रुणम् आकुलम्
 made the *Vakula* swarmed मधुकरै मधुलोलुपै with bees covetous of honey
 आयतपङ्क्तिभिः in long rows

31st किशुके उपहितम् मुकुलजालम् the collection of buds imparted to
 the *Kimsuka* tree शिशिरापगमश्रिया by the Fortunes of the close of Winter
 & e of the Spring अशोभत shone नखक्षतमण्डनम् इव like the ornament of
 nail-scratches प्रणयिनि imparted to a lover प्रमदया मदयापितलज्जया by a
 female whose shame has been removed by intoxication उपहितम् part
 from वा दधाति ।

32st न खलु रवि खलु The sun was indeed not sufficient thereby to
 dispate entirely हिमम् the frost or cold व्रणगुत् which was unbearable
 to the lower lip of women already grazed; wounded जघन on account

न खलु तावदशेषमपोहितुं
 रविरलं विरलं कृतवान् छिमम् ॥ ३२ ॥
 अभिनयान् परिचेतुमिवोद्यता
 मलयमारुतकम्पितपङ्कवा ।
 अमद्यत् सद्दकारलता मनः
 सकलिका कलिकामजितामपि ॥ ३३ ॥
 प्रथममन्यमृताभिरुदीरिताः
 प्रविरला इव मुग्धवधूकथा ।
 सुरभिगन्धियु षुश्रुविरे गिरः
 कुसुमितासु मिता वनराजिषु ॥ ३४ ॥

of which (the cold) the *waists ornament* found no place because of its
 chilly sensation विरल कृतवान् but it (the sun) moderated it (the frost)
 अपोहितुं from अप ऊह see VIII 44

33sL. छद्दकारलता The *mango twigs* मलय whose sprouts were shaken
 by the breeze from Mount Malaya अभिनयान् परिचेतुम् एव उद्यता engaged
 as it were in practising dramatic blandishments सकलिका with fresh
 sprouts अमद्यत् fascinated मनः the minds कलिकाम even of those who
 had overcome the passions of rage and love परिचेतुं see VIII 18 उद्यता
 यम यच्छति अद्यसोन् ययाम यश्चति यत ।

34sL. मिता हित प्रथमम् उदीरिता The *mild initiatory accents* उदीरिता
 अक्षयताभि by lokilas शुश्रुविरे were heard प्रविरला एव like short gentle
 expressions of fascinated females सुरभिगन्धियु कुसुमितासु वनराजिषु in the
 flowering and perfumed roves of forests.

श्रुतिसुखभ्रमरस्वनगीतयः
 कुसुमकोमलदन्तरुचो बभुः ।
 उपवनान्तलताः पवनाहतैः
 किञ्चलयैः सलयैरिव पाणिभिः ॥ ३५ ॥
 ललितविभ्रमवन्धविचक्षणं
 सुरभिगन्धपराजितकेसरम् ।
 पतिषु निर्विविशुर्मधुमङ्गनाः
 स्मरसखं रसखण्डनवर्जितम् ॥ ३६ ॥
 शूशुभिरे स्मितचारुतराननाः
 स्तिय इव श्लथशिञ्जितमेखलाः ।

35s. उपवनान्तलता the creepers at the extremities of gardens श्रुतिसुख
 in which were heard humming songs of black bees pleasing to the ear
 कुसुम brilliant with tender flowers as their teeth बभुः appeared परनाहतै
 किञ्चलयै with their syrouts shaken by the breeze सलयै रव पाणिभि as if
 keeping time in dances with their hands

36s. श्लथः. The women पतिषु निर्विविशु enjoyed with their husbands
 मधुम् were श्लथि which was capable of exciting the blanchishments
 of agreeable gestures सुरभि which excelled the tokula' in most scents
 स्मरसख the ally of Love रसखण्डनवर्जितम् which was destitute of any
 tendency to break off affectionate sentiment All these adjectives
 refer to मधुम् ।

37s. शशदीर्घिका Tanks in houses विकषतामरणा with lotuses full
 blown मद् with aquatic birds fond of water uttering sweet noise in their
 hilarity शशभिरे appeared handsome श्लथ इव like womenः श्लथः श्लथः

विकचनामरसा गृह्णतीर्षिकाः
 मदकलोदकलानविहङ्गमाः ॥ ३७ ॥
 उपययौ तनुर्ता मधुखण्डिता
 क्षिमकरोदयपाण्डुमुखच्छवि ।
 सदृशमिष्टसमागमनिर्वृतिं
 वनितयानितया रजनीवधूः ॥ ३८ ॥
 ऊतङ्गताशनदीप्ति कनत्रिय.
 प्रतिनिधि. कनकाभरणस्य यत् ।
 युवतय. कुसुमं दधुराक्षित
 तदन्के दलकेसरपेशलम् ॥ ४० ॥

*with faces the more beautiful by their smiles दृढनिश्चितमेवला with loose
 chains loose an l jangling शङ्खधरे from हन ।*

38st रजनीवधू The night lady (i. e. night itself figured as a lady)
 उपययौ मनुता fell into thinness सधुर्षवता being cut (short) by the Spring
 Night's begin to be shorter in Spring after the vernal equinox क्षिमकरोदय
 the lustre of its face (l' evening) becoming pale by the rise of the moon
 वनितया मनुता like a female एह that has not obtained the pleasure of
 meeting her wished-for object वनितया चम् रजनी Instrumental sing form
 of हन part part of एव to go, obtain एति चम् ।

40th यत् इदम् That flower, the Karnataka उत shining like fire
 blaring with sacrificial oblations of butter & धुर्षवता which was a
 substitute for offerings of the forest goddess युवतय मत् इह young women
 were the वरिण presented by lovers चम्बरे in their hair दलकेसरपेशलम्
 in the cluster petals and filaments

अलिभिरञ्जनविन्दुमनोहर'
 कुसुमपङ्क्तिनिपातिभिरङ्कित ।
 न खलु शोभयति स्म वनस्थलीं
 न तिलकस्तिलकः प्रमदाभिय ॥ ४१ ॥
 अमदयन्मधुगन्धसनाथया
 किसलयधरसङ्गतया मनः ।
 कुसुमसम्भृतया नवमञ्जिका
 स्मितरुचा तस्चारुविलासिनी ॥ ४२ ॥
 अरुणरागनिषेधिभिरंशुकैः
 अवणलब्धपदैश्च यवाङ्कुरैः ।

41st न खलु *Indeed it is not तिलक न शोभवति स्म वनस्थलीम् that the
 tda tree did not decorate the forest site अङ्कित marked as it was अलिभि
 by black bees अञ्जनविन्दुमनोहरै charming like dots of collyrium कुसुम
 dropping on voms of flowers तिलक as the ornamental painted dot
 decks a female*

42st नवमञ्जिका *The creeper nava-mallika तस्चारुविलासिनी the hand
 some consort of the tree अमदयन् मन charmed the minds of spectators
 किसरुचा by its smiling beauty मधुगन्धसनाथया with the perfume of honey
 predominant किसलयधर joined with fresh red spots as its lower lip
 कुसुमसम्भृतया set forth by its flowers All these adjectives refer to
 "smiling beauty"*

43st अरुणरागनिषेधिभि *By garments reponching (a e vyng with)
 its redness Aruna himself वचश्च by germs of barley having got a footing
 on the ear (a e by ear ornaments of barley germs) परमतापिरवैश्च by the*

परमृतावित्तैश्च विलासिन
 स्मरवलैरवलैकरमा कृता ॥ ४३ ॥
 उपचितावयथा शुचिभि कणै
 अलिकदम्बकयेगमुपेयुपो ।
 सदृशकान्तिरलक्ष्यत मञ्जरो
 तिलकजालकजालकमौक्तिकै ॥ ४४ ॥
 ध्वजपटं मदनस्य धनुर्भृत
 क्वविकरं मुखचूर्णमृतुश्रिय ।
 कुसुमकेसररेणुमनिघ्नजा
 सपवनेापवनेात्थितमन्वयु ॥ ४५ ॥

43rd *par* of *kol* lks 130 *परमै* by these forces of Love *विलासिन* loose persons *स्मरवैकरमा* *हृता* were made subject to the cause & merit of love for females *निचिभि* from विच भेषति चपैद्योन् चपयोन् भिरेष हेतुर्न च विचति । *विरमै* from रीति रवीति चरापीन् वराव रविचति ।

44th *निघ्नजा मञ्जरो* Clusters of Tula flowers उपचितावयथा full grown in their parts *शुचिभि कणै* by means of their ich is pollen *अलिक दम्बकयेगम्* having got connected with assemblies of black bees *अलिक* appeared *उदृशकान्ति* equal in beauty *अलक्ष्य* with pearls in the hair denotes one of ladies.

45th *अनिघ्नजा* Swarms of black bees *अनु* followed after *अनु* हा ३ [L. Inf. or lang. कुसुमचूर्णरेणु the pollen of filaments of flowers *अपवने* चपवने चपवने *चपवने* to ml (to bring up) from gardens with female blowflies *अवयव* in a very fog of the archer Love *अविद्य* the ornamental face *पञ्च* of the human goddess

अनुभवन नवदोलमृदुत्वस्रवं
 पटुरपि प्रियकण्ठजिघृक्षया ।
 अनयदासनरञ्जुपरिग्रहे
 भुजलतां जडतामबलाजनः ॥ ४६ ॥
 त्यजत मानमत्तं वत विग्रहैः
 न पुनरैति गतं चतुरं वय ।
 परमृताभिरित्थिव निवेदिते
 स्मरन्ते रमन्ते स्म बधूजन ॥ ४७ ॥
 अथ यथासुखमार्त्तवमुत्सवं
 समनुभूय विलासयतीसख ।

46a अनुभवन् The women अनुभवन् enjoying the fresh swing of the Spring festival पटुरपि though able and strong प्रियकण्ठजिघृक्षया yet through their desire of holding (i. e. putting their arms round) the necks of their lovers आसनरञ्जुपरिग्रहे is holding the ropes of their seats in the swings अनुभवन् भुजलतां जडता brought slackness on their arms

47a. त्यजत मात्त "Gave up sensitiveness" अर्थं वत विग्रहै "Oh away with strifes" न पुन रैति चतुर वय "the fit age (youth) for enjoyment will not return" इति परमृताभि the purpose of Love being thus addressed by Kōkilas रमन्ते च wives took to enjoyments. रम see viii 95

48a अथ न मरुपति Then the king मधुवन् whose appearance was that of Vishnu the Spring and Kamodena मधुवन् — मय मरुति the ally of the demon called Madhu : o Vishnu यथासुखं Jaga g accord 7 in his pleasure enjoyed the festival of the season विलासयतीसख is comp.

नरपतिश्चकमे मृगयारतिं
 स मधुमन्मधुमन्मयसन्निभ ॥ ४८ ॥
 परिचयं चललच्छनिपातने
 भयरूपोश्च तदिङ्गितबोधनम् ।
 श्रमजयात् प्रगुणाञ्च करोत्यंसौ
 तनुमनोऽनुमत सचिवैर्ययौ । ४९ ॥
 मृगवनोपगमत्तमवेपभृत्
 विपुलकण्ठनिपत्तशरासन ।
 गगनमश्वखुरोद्धतरेणुभिः
 नृसविता स वितानमिवाकरोत् ॥ ५० ॥

with his querns चकमे मृगयारतिं desired the enjoyment of hunting चकमे
from काम कामरते चचकमत ।

49st सचौ करोति परिचय इ (hunting) makes one conversant चल
 लच्छनिपातने with the fall of moving objects of aim भयरूपोश्च imparts an
 understanding of their signs of fear and rage श्रमजयात् प्रगुणा च तनु and
 by conquest over fatigue makes the body endowed with agility and other
 virtues चत Therefore he set out with the encouraging consent of
 his ministers

50st स नृसविता That sun-like man—i. e. that eminent person the
 king शरा wearing a dress fitted for getting at the deer and jungle विपुल
 with the bow by his broad neck शरमम् चकरोत् turned the sky चच
 by means of the dust raised by his horse's hoofs वितानम् इव into a trifle
 or a nothing as it were The sky was quite obscured by the dust

शयितमौलिरसौ वनमानया
 तत्पलाशसवर्णतनुच्छटः ।
 तुरगवद्गनचञ्चलकुण्डलः
 विरूचे रूचेष्टितभूमिषु ॥ ५१ ॥
 तनुलताविनिवेशितविग्रहाः
 भ्रमरसंक्रमितेक्षणावृत्तयः ।
 दृष्टशूरध्वनि तं वनदेवताः
 सुनयनं नयनन्दितकोशनम् ॥ ५२ ॥
 श्वगणिवागुरिकैः प्रयमास्थितं
 व्यपगतानलदस्यु विवेश सः ।
 स्थिरतुरङ्गमभूमि निपानवत्
 मृगवयोगवयोपचितं वनम् ॥ ५३ ॥

51st शयी He, the king, पचित with his hair braided with syloas
 wreaths तद् having the coat of armour on his body of the same colour
 as leaves of trees तुरग his earrings waving with the gallop of his horses
 विरूचे appeared resplendent रूचे on the sites frequented by deer रूचे
 तीक्ष्णं चक्षत् अतोचिह्नं रूचे तीक्ष्णते ।

52st वनदेवता The forest-gods तनुलता with bodies entered into
 their creepers भ्रमर with these functions of sight inhering in black bees
 दृष्टम् observed त सुनयनं that handsome eyed king, the joy of Kosala
 because of his righteous rule चञ्चलि in the way

53st स विवेश वन He entered the forest चञ्चलि first occupied by
 keepers of dogs and hunters with nets व्यपगतानलदस्यु cleared of fire and

नरपतिश्चकमे मृगयारतिं
 स मधुमन्मधुमन्मथसन्निभः ॥ ४८ ॥
 परिचयं चललक्ष्मनिपातने
 भयरूपेषु तद्विद्वितबोधनम् ।
 श्रमजयात् प्रगुणाञ्च करोत्वंसौ
 तनुमत्तोऽनुमतः सचिवैर्ययौ ॥ ४९ ॥
 मृगवनेोपगमत्तमवेपभृत्
 विपुलकण्ठनिपत्तशरासन ।
 गगनमथखुरोद्धतरेणुभि
 नृसविता स वितानमिवाकरोत् ॥ ५० ॥

with his queens चकमे मृगयारतिं *desired the enjoyment of hunting* चकमे
from him कामयते चकमत् ।

49st *अथौ करोति परिचयं* It (hunting) *makes* oho *conquerant* अथ
सन्निपातने with the *fall of moving objects of aim* भयरूपेषु *imparts an*
understanding of their signs of fear and rage श्रमजयात् प्रगुणा च तनु *and*
by conquest over fatigue makes the *body endowed with agility and other*
virtues. अतः Therefore he set out with the *encouraging consent of*
his ministers

50st *नृसविता* That *sun-like man*—i e that *eminent person* the
king अतः *wearing a dress fitted for getting at the deer and jungle*
विपुल with the *bow* *by his broad neck* अवनम् अकरोत् *turned the sky* अथ
by means of the dust raised by his hoofs वितानम् इव *into a trifle*
or a nothing as it were The sky was quite *obscured by the dust*

ग्यामीचकार वनमाकुलदृष्टिपातैः
 वानेरितोत्पलदलप्रकरैरिवार्द्रैः ॥ ५६ ॥
 लक्ष्योक्तस्य हरिणस्य हरिप्रभावः
 प्रेक्ष्य स्थितां सहचरों व्यवधाय देहम् ।
 आकर्णक्यपि कामितया स धन्वी
 बाणं कृपामृदुमनाः प्रतिसञ्जहार ॥ ५७ ॥
 तस्यापरेष्वपि श्वगेषु शरान् मुमुक्षु
 कार्णान्तमेत्य विभिदे निविडोऽपि मुष्टिः ।

चासातिमात्रचटुलैः स्मरतः सुनेत्रैः
 प्रौढप्रियानयनविभ्रमचेष्टितानि ॥ ५८ ॥
 उत्तस्युप. सपदि पल्लजपङ्कमध्यात्
 मुस्ताप्ररोहकवलावयवानुकीर्णम् ।
 जग्राह स द्रुतवराहकुलस्य मार्गं
 सुव्यक्तमार्द्रपदपङ्क्तिभिरायताभिः ॥ ५९ ॥
 तं वाहनादवनतोत्तरकायमीपत्
 विधन्तमुद्धृतसटाः प्रतिहन्तुमीषु ।
 नात्मानमस्य विविदुः सहसा वराहाः
 वृक्षेषु विह्वलिषुभिर्जधनाश्रयेषु ॥ ६० ॥

चटुलैः सुनेत्रैः by observing the handsome eyes of the deer becoming
 excessively rolling through fear प्रौढ the blandishments of the glancing
 eyes of his skilled wives.

59st स जग्राह मार्गं He took to the way मुस्ता strewn with masti-
 cated portions of germs of fragrant grass सुव्यक्तम् clearly indicated by
 teal lines of broad foot prints द्रुत of a running herd of boars or
 buffaloes उत्तस्युप सपदि instantly getting out पल्लज from the midst of
 of the mire of ponds सुव्यक्त from वि अन्ज अनति आशीन् आनञ्ज अङ्घ्रिभानि
 अङ्घ्रिभानि ।

60st उद्धृतसटा With bristles erect they wished to attack स him
 piercing them with the forepart of his body a little inclined from the
 horse भाग्याम वराहा विविदुः nor did the boars know or perceive themselves
 अद्य द्रुभि सहसा दृश्य विह्व to have been at once transfixed by his arrows
 to the trees वाहनाश्रयेषु on which their loins were resting

तेनाभिघातरभसस्य विद्यय्य पत्रो
 वन्द्यस्य नेत्रविवरे मद्दिपस्य मुक्तः ।
 निर्भिद्य विग्रहमशोषितलिङ्गपुङ्ख
 तं पातयाम्प्रथममास पपात पश्चात् ॥ ६१ ॥
 प्रायो विपाणपरिमोक्षलघूत्तमाङ्गान्
 खङ्गाद्यकार नृपतिर्निशितैः क्षुरप्रैः ।
 शृङ्गं स दृष्टविनयाधिकृतः परेषाम्
 अत्यच्छित्तं न ममृषे न तु दीर्घमायु ॥ ६२ ॥
 व्याघ्रानभोरभिमुखोत्पतितान् गुहाभ्यः
 फुल्लासनाग्रघिटपानिव वायुरूगणान् ।

61st नेत्र पत्रो विद्यय्य By him an arrow having been drawn मुक्तः was discharged नेत्रविवरे into the cavity of the eye अभिघातरभसस्य वन्द्यस्य मद्दिपस्य of a wild buffalo eager to attack him अशोषितलिङ्गपुङ्ख That arrow, its feather untinged with blood निर्भिद्य विग्रह having torn through the animal's body न पातयाम् प्रथमम् आद्य first throw it down पपात पश्चात् then afterwards dropped itself निर्भिद्य from भिद् see V 53 लिङ्ग लिप्यति मे असिपत् अलिङ्ग निनेष लिङ्गिणे क्षेप्यति ते ।

62nd भवति The king निर्भिद्यै क्षुरप्रैः by means of sharp arrows अकार खङ्गान् made the unicorns प्रायोविपाण very much lighter in the head by the removal of their horns स दृष्टविनयाधिकृतः he, the king, was engaged in hunting the haughty ननु but it is not न ममृषे that he could not bear चरेषां शृङ्गम् अत्यच्छित्तं the high horns or greatness of his enemies दीर्घमायु or their long life ममृषे मर्यति ते भवति ते अमृषन् अमर्यन् अमर्यिष्ट ममृषे ममृषे मर्यिष्यति मे ।

त्रासातिमात्रचटुत्तै स्मरतः सुनेत्रैः
 प्रौढप्रियानयनविभ्रमचेष्टितानि ॥ ५८ ॥
 उत्तस्थुष सपदि पल्ललपङ्कमध्यात्
 मुस्ताप्ररोहकवलावयवानुकीर्णम् ।
 जग्राह स द्रुतवराहकुलस्य मार्गं
 सुव्यक्तमार्द्रपदपङ्क्तिभिरायताभिः ॥ ५९ ॥
 तं वाहनादवनतोत्तरकायमीपत्
 विध्यन्तमुद्धृतसटा प्रतिचन्तुमीपु ।
 नात्मानमस्य विविदुः सहसा वराहा
 वृक्षेषु विह्वमिषुभिर्जधनाश्रयेषु ॥ ६० ॥

चटुत्तै सुनेत्रै by observing the handsome eyes of the deer becoming
 excessively rolling through fear प्रौढ the blandishments of the glancing
 eyes of his skilled wives

59sl स जग्राह मार्गं He took to the way मुस्ता strewn with masti-
 cated portions of germs of fragrant grass सुव्यक्तम् clearly indicated by
 wet lines of broad foot prints द्रुत of a running herd of boars or
 buffaloes उत्तस्थुष सपदि instantly getting out पल्लल from the midst of
 of the mire of ponds सुव्यक्त from वि चन्तु चरन्ति वाहन्ति चान्न चञ्चियति
 चञ्चयति ।

60sl उद्धृतसटा With bristles erect they wished to attack स him
 piercing them with the forepart of his body a little inclined from the
 horse मात्रान वराहा विविदुः nor did the boars know or perceive themselves
 चञ्च रघुभिः सहसा एव च विदुः to have been at once transfixed by his arrows
 to the trees जघनाश्रयेषु on which their loins were resting

तेनाभिघातरभसस्य विक्रय्य पत्नो
 वन्यस्य नेत्रविन्दे महिपस्य मुक्तः ।
 निर्भिद्य विग्रहमगोषितलिप्तपुङ्खः
 तं पातयाम्रथममास पपान पथात् ॥ ६१ ॥
 प्रायो विघ्राणपरिमोक्षलघूत्तमाङ्गान्
 खङ्गाश्चकार नृपतिर्निगितैः क्षुरप्रैः ।
 शृङ्गं स दत्तविनयाधिकृतः परेषाम्
 अत्यञ्जितं न ममृषे न तु दीर्घमायुः ॥ ६२ ॥
 व्याघ्रानभोरभिसुडोत्पतितान् गुहाभ्य-
 फुल्लामनाग्रविटपानिव वायुरूग्णान् ।

61st तेन पत्नी विक्रय्य By him an arrow having been drawn सह was
 discharged नेत्रविन्दे into the cavity of the eye अभिघातरभसस्य वन्यस्य महिपस्य
 of a wild buffalo eager to attack him शरीरिणालिप्तपुङ्खः That arrow, its
 feather untinged with blood निर्भिद्य विग्रहं having torn through the animal's
 body तं पातयाम् प्रथमम् आस first threw it down पपान पथात् then afterwards
 dropp'd itself निर्भिद्य from सिद्ध see V 35 लिप्त लिप्सति ते अलिप्त अलिप्त
 लिप्त लिप्सति ते ।

62nd नृपति The king निगितैः क्षुरप्रैः by means of sharp arrows चकार
 खङ्गान् made the unicorn प्रायोविघ्राण very much lighter in the head by
 the removal of their horns स दत्तविनयाधिकृतः he, the king, was engaged in
 humbling the haughty ननु but it is not न ममृषे that he could not bear
 परेषां शृङ्गम् अत्यञ्जितं the high horns or greatness of his enemies दीर्घमायु
 or their long life ममृषे ममृषति न ममृषति ते अमृषन् अमृषीत् अमृषिष्ट ममृषे
 ममृषति ते ।

शिञ्जाविशेषलघुक्षस्तया निमेषात्
 त्वण्णोचकार शरपूरितवक्त्ररन्धान् ॥ ६३ ॥
 निर्घातोद्यैः कुञ्जलोलान् जिघांसुः
 ज्यानिर्घोषैः क्षोभयामास सिञ्चान् ।
 नूनं तेषामभ्यक्षयापरोऽभूत्
 वीर्योद्दये राजशब्दे मृगेषु ॥ ६४ ॥
 तान् हत्वा गजकुलवद्धतीघ्रयैरान्
 काकुत्स्थः कुटिन्नखाग्रलघ्नमुत्तान् ।

63rd श्री The fearless king शिञ्जाविशेष by manual agility derived from long practice निमेषात् तूणोचकार turned in a moment into quivers with cavities of their mouths full of arrows आघ्रान् अभिसुखोत्सहितान् शुचाम् the tigers rushing against him out of caves. In a moment he filled them with arrows entering their bodies through their mouths पुञ्जाधनाय and remaining there like flowering tops of branches of the 'Asian' tree broken down by the wind वग्णान् past pass. part. from वज वजति श्रीभीम् रोष्यति श्रीज ।

64th जिघांसु Desirous of killing कुञ्जलोलान् शिरान् the lions lying in their arbor lairs क्षोभयामास excited them निर्घातोद्यै ज्यानिर्घोषैः by means of twangs of the bow-string sounding like terrific crashes in the air नूनम् अभ्यन्यापरोऽभूत् doubtless he was jealous तेषा वीर्योद्दये of their title of king among the deer in consequence of their excessive vigor and strength क्षोभयामास causal of ह्यम् दुभ्यति ह्यथति श्रीमते वदुभ्यम् वदभीम् वदंभिट वुधीम् वदुभे श्रीभियति ते ।

65th तान् हत्वा तान्पै Having killed them with 115 arrows वजकुल , instinctively boun to fierce rarity against the elephant tribe वृद्ध with elephant pearls sticking to the hooked tips of their claws वाङ्मूढ आघावम्

आत्मानं रणक्षतकर्माणां गजानाम्
 आनृण्यं गतमिव मार्गणरसेंस्तु ॥ ६५ ॥
 चमरान् परितः प्रवर्तिताद्यः
 क्वचिदाकर्णविद्युद्युग्मवर्षा ।
 नृपतीनिव तान् वियोज्य सद्यः
 सितबालव्यजमैर्जगाम शान्तिम् ॥ ६६ ॥
 अपि तुरगसमीपादुत्पतन्तं मयूरं
 न स रुचिरकलाप वाणलक्ष्योचकार ।
 सपदि गतमनस्कश्चिदमान्यानुकोष्ण-
 रतिविगलितवन्धे केशपाशे प्रियायाः ॥ ६७ ॥
 तस्य कर्कशविद्यारसम्भवं
 खेदमाननविनयजालकम् ।

आत्मानं गतमिव आनृण्यं the descendant of Kakutsha considered himself
 freed from debt as it were रणक्षतकर्माणां गजानाम् as his elephants proved
 serviceable in war

66st क्वचित् चमरान् परितः प्रवर्तिताद्यः Having once spurred his horse
 toward the chariot etc आकर्ण्यं showering arrows drawn to the ear तान्
 वियोज्य having ryled them नृपतीन् etc as he was wont to do to kings चिद
 of their white hair showers सद्यः शान्तिं अगाम immediately desisted

67st न स वाणलक्ष्योचकार He did not aim his arrow मयूरं against the
 peacock अपि तुरगं though flying away near his horse रुचिरकलापम् having
 a splendid tail सपदि गतमनस्कश्चिद्विगलितवन्धे केशपाशे चिद्वि-
 भात्यानुकोष्णे on the hair of his quiver set with variegated flower wreaths

आचचाम सतुपारशीकरः
 भिन्नपल्लवपुटो वनानिलः ॥ ६८ ॥
 इति विस्मृतान्यकरणोयमात्मनः
 सचिवावलम्बितधुरं धराधिपम् ।
 परिवृद्धरागमनुबन्धसेवया
 मृगया जहार चतुरेव कामिनी ॥ ६९ ॥
 स ललितकुसुमप्रवालशय्यां
 ज्वलितमहौपधिदोपिकासनाथाम् ।
 नरपतिरतिवाहयाम्बभूव
 क्वचिदसमेतपरिच्छदस्त्रियामाम् ॥ ७० ॥

68sl. वनानिल *The syrian breeze* भिन्नपल्लवपुट *by which the leaf folds of twigs were opened* सतुपार *charged with drops of dew* आचचाम *took away* स्वेद *the perspiration which was adhering to his face in a large quantity* तस्य कर्कश *the produce of his hard sporting exercise* अम अमति अचमीत् अचाम अमिष्यति ।

69sl. मृगया *Hunting* चतुरा इव कामिनी *like an astute female* इति जहार *thus seized* धराधिपम् *the king* परिवृद्धरागम् *अनुबन्धसेवया whose attachment had increased by constant services* विस्मृतान्य *forgetful of all other duties* सचिवावलम्बितधुर *whose burden of government had been undertaken by his ministers*

70sl. स नरपति *He the king* अतिवाहयाम्बभूव *वियामाम् passed the night* ललित *in which his bed was of sweet flowers and leaves* अलित *in which his chief light was that of luminous great drugs* क्वचिदसमेत *at times without any retinue or guard*

उपसि स गजयूथकर्णतालैः
 पटुपटहृध्वनिभिर्विनीतनिद्रः ।
 अरमत मधुराणि तत्र शृण्वन्
 विहगविक्रुजितवन्दिमङ्गलानि ॥ ७१ ॥
 अथ जातु सरोर्गृहीतवर्मा
 विपिने पार्श्वचरैरलक्ष्यमाणः ।
 यमफेनमुचा तपस्विगाढां
 तमसां प्राप नदीं तुरङ्गमेण ॥ ७२ ॥
 कुम्भपूरणभवः पटुरुच्चैः
 उच्चचार निनदोऽम्भसि तस्याः ।

71st उपसि At dawn स विनीतनिद्र he roused from sleep, गज by the
 lappings of the ears of an elephant herd पटुपटहृध्वनिभिः sounding like
 roodly drums अरमत तत्र शृण्वन् enjoyed hearing there मधुराणि विहग the
 sweet notes of birds representing the auspicious panegyrics of bards
 अरमत Impf or Lang of रम for other parts see VI 64

72nd अथ जातु Then casually सरो र्गृहीतवर्मा taking to the way of
 a deer विपिने in the forest unobserved by his side riders तमसां प्राप नदीं
 he got to the river Tamasa तपस्विगाढां resorted to by ascetics यमफेनमुचा
 तुरङ्गमेण with his horse foaming through fatigue

73rd तस्याः अम्भसि In the waters of that river Tamasa पटु उच्चैः
 निनद a deep agreeable sound कुम्भपूरणभव occasional by the filling of a
 water pot उच्चचार तत्र was there uttered This is after Mallanatha but
 Steuzler connects तत्र with the following sentence "Ibi ille &c" स द्विद
 उदितगद्गो he, suspecting it to be an elephant's roar विससर्ज discharged

तत्र स हिरदवृंहितशङ्को
 शब्दपातिनमिषुं विससर्ज्ज ॥ ७३ ॥
 नृपतेः प्रतिपिद्धमेव तत्
 कृतवान् पङ्क्तिरथो विलङ्घ्य यत् ।
 अपथे पदमर्पयन्ति हि
 श्रुतवन्तोऽपि रजोनिमीक्षिता ॥ ७४ ॥
 हा तातेति क्रन्दितमाकर्ण्य विपक्षः
 तस्यान्विव्यन् घेतसगुढं प्रभवं सः ।
 शल्यप्रोतं प्रेक्ष्य सकुम्भं मुनिपुत्रं
 तापादन्तःशल्य इवासीत् क्षितिपोऽपि ॥ ७५ ॥

शब्दपातिनम् इषुं an arrow that drops with the sound हृत्तं from हृत्
 हृत्तं शब्दोच्चीत् वृत्तं हृत्तं चिद्यति ।

74sl पङ्क्तिरथ विलङ्घ्य यत् कृतवान् What Dasaratha did transgressing
 rule [पङ्क्ति signifies a Vedic metre of which each foot has ten syllables—
 it also means "ten"] तत् नृपतेः that was itself forbidden to a king ; e
 killing an elephant except in battle श्रुतवन्तोऽपि हि for even persons
 learned in the Vedas रजोनिमीक्षिता beclouded by passion अपथे take a
 step on the wrong path . *

75sl आकर्ण्य Having heard हा ताते इति क्रन्दित उ crying "O Father"
 विपक्ष being saddened तस्य अन्विव्यन् and seeking its cause concealed by
 a thicket of reeds शल्य and finding the son of a Pushi stitched with an
 arrow and a water pot by him स क्षितिपोऽपि the king also तापात् from
 regret became like one with an arrow in his heart. श्लोत past part 1939
 of प्र वे र्घटितेने अवासीत् अवाच्य वरो उवाच इवे कश्च अथे वाद्यति ते । *

तेनावनीर्यं तुरगात् प्रथितान्वयेन
 पृथान्वयः स जलकुम्भनिपणदेहः ।
 तस्मैद्विजेतरत्नपस्त्रिस्तुतं स्वलङ्घि-
 आत्मानमक्षरपदैः कथयाम्बभूव ॥ ७६ ॥
 तच्चोदितश्च तमनुद्धतशल्यमेव
 पित्रोः सक्राशमवसन्नदृशोर्निनाय ।
 ताभ्यां तथागतमुपेत्य तमेकपुत्रम्
 अजागत स्वचरितं नृपतिः शशंस ॥ ७७ ॥
 तौ दम्पती वज्र विलप्य शिशोः प्रहर्त्वा
 शल्यं निखातमुद्धारयतामुरस्त ।

76a। तत्र चरतीर्यं *By him of a celebrated race alighting from his horse* शशात्पयः *he (the Rishi's son) being asked about his race, his body reclining against the water pot* तस्मै आत्मानं कथयाम्बभूव *he declared himself to him (the king) स्वलङ्घि अक्षरपदैः with faltering vocables द्विजेतरत्नपस्त्रिस्तुतं to be the son of a devotee, other than of a twice-born class* He wished to remove from the king's mind the terrifying idea of having committed Brahmicide and described himself (as the Ramayana gives in detail) as a Kayastha, the son of a Vaisya father by a Sudra mother निषण् from नि षट् see v। 53 स्वलङ्घि स्वलङ्घि अक्षरपदैः अक्षरपदैः पत्रलिखति ।

77a। तच्चोदितश्च *And being asked by him (the wounded boy) तम् the king brought him as he was, the arrow unextracted from his body, near his parents, both with sight destroyed, 1 e both blind ताभ्यां and to them the king related what he had done in ignorance to their only son who was as state 1 above concealed by a thicket of reeds. दारुण—दम्पति अक्षरपत्न्यं दम्पति ।*

सोऽभूत् परासुरस्य भूमिपतिं शशाप
 हस्तापित्तैर्नयनवारिभिरेव वृद्धः ॥ ७८ ॥
 दिष्टान्तमाप्स्यति भवानपि पुत्रशोकात्
 अन्त्ये वयस्यहमिवेति तमुक्तायन्तम् ।
 आक्रान्तपूर्वमिव गुक्तविषं भुजङ्गं
 प्रोवाच कीश्वरपतिं प्रथमापराहः ॥ ७९ ॥
 शापोऽप्यदृष्टनयाननपद्मशोभे
 सानुयहो भगवता मयि पातितोऽयम् ।
 कृष्यां दृष्टन्नपि खलु क्षितिमिन्धनेद्यः
 वोजप्ररोहजननीं ज्वलनं करोति ॥ ८० ॥

78al सो दम्पतो वृष्ट विषस्य *Those two, husband and wife having
 greatly lamented their son, दृष्टो रघुवा लाल the penetrated arrow
 extracted from his chest by the smiter of their infant boy सोऽभूत् परासु
 He the boy, expired अन्त्ये वयस्य भूमिपतिं वृद्धः Then the old man cursed
 the king हस्तापित्तैर्नयनवारिभिरेव वृद्धः having performed the necessary preliminary by
 means of the very waters from his eyes held in his hands निष्यत् नयनैः मे
 अशामोत् अशामोत् अहमिव वयान् अन्त्ये वयस्य हमिवेति । ७९पर see rule 50*

79al दिष्टान्तमाप्स्यति Thus ' You shall also come to you & evil from
 paternal grief सोऽयम् अन्त्ये वयस्य अहम् एव in your old age like me'
 इति तम् उक्तायन्तम् to him thus speaking अक्रान्तपूर्वम् like a serpent who on
 less & just arrived emits its poison ७९पर the king of Kussia who had
 just of a led thus rule

80al मयि अहम् On me who has not seen the beauty of a woman like
 त्वम् शपोऽपि नागुदह भगवता पातितो अहम् even this curse has been cast by
 your mortal self connected with a grass or leaf-plant; अहम् एवमेव इति

इत्यङ्गतेः गतघृणः किमयं विधत्तां
 बध्यस्तुवेत्यभिहितो वसुधाधिपेन ।
 एषान् ऊताशनवतः स मुनिर्ययाचे .
 पुत्रं परासुमनुगन्तुमनाः सदाः ॥ ८१ ॥ ५
 प्राप्तानुगः सपदि शासनमस्य राजा
 सम्याद्य पातकविलुप्तधृतिर्निवृत्तः ।
 अन्तर्निविष्टपदमात्मविनाशहेतुं
 शपं दधञ्ज्वलनमौर्वमिवाम्बुराशिः ॥ ८२ ॥

ति श्रीरघुवंशे महाकाव्ये कालिदासकृतौ
 मृगयावर्णनो नाम नवमः सर्गः ।

inflamed by fuel तथा though indeed burning arable land बीजप्ररोह
 makes it the producer of germs from seed रघु २०० वृ ५०

81st इस गते That having happened स मुनि Uta Muni, the father
 of the dead child अभिहित वसुधाधिपेन having been addressed by the
 king वसुधा thus "what should this unfeeling person (meaning himself)
 worthy of death at thy hands now do?" ययाचे the Muni asked for एषान्
 fuel with fire पुत्र being desirous of following his dead son with his wife

82nd राजा प्राप्तानुग The king who was unattended all this time now
 having got his followers सपदि सम्याद्य having immediately accomplished
 शासनमस्य his the Muni's commands निवृत्त returned from the forest
 पातक his fortitude being destroyed by the sin he had committed यन्
 शपं holding the malediction आत्मविनाशहेतुं the cause of his own future
 perdition अन्तर्निविष्टपद having obtained a footing within himself अलनम्
 like the ocean holding the submarine fire

EXPLANATION OF CERTAIN GRAMMATICAL TERMS



ENGLISH	PANINI	MUGDHALABODHA.
Present tense	लृट्	लौ
Imperfect or 1st Preterite	लृङ्	लौ
Perfect or 2 Preterite	लिट्	ली
Aorist or 3 Preterite	लृट्	ली
Potential	लिट्	ली
Imperative	लोट्	ली
Benedictive	आशीर्षिण्	ली
1st Future	लृट्	ली
2d Future	लृट्	ली
Conditional	लृङ्	ली
Causal	विजना	आत्ना
Desiderative	सन्ना	सन्ना
Frequentative	यङ्ना	यङ्ना
Common form	परस्मैपदि	परस्मैपदि
Proper form	आत्मनेपदि	आत्मनेपदि
Present participle	शब्द शानच्	शब्द शान
Perfect participle	लृष्ट कानच्	लृष्ट कान
Future participle	लृष्ट शानच् with स्य	लृष्ट शानान
Future passive participle	स्य अनोप्य दन्	स्य अनोप्य द
Past passive participle	लृ	लृ
Indeclinable participle	शा	शाच
Infinitive mood	तुमुन्	तुमुन्
Reduplication	द्वित्	द्वित्
Augment	अङ्गाद्यम्	अङ्गाद्यम्
1st Conjugation	भादि	भादि
2d do	बदादि	बदादि
3d do	जुहोत्यादि	शादि
4th do	दिवादि	दिवादि
5th do	भादि	भादि
6th do	तुदादि	तुदादि
7th do	इधादि	इधादि
8th do	मनादि	मनादि
9th do	म्यादि	म्यादि
Impersonal voice	भाय वाच	भाय वाच

ERRATA

N B—There have been breakages of lower and upper vowel types such as *as* &c., in several instances, which, however, probably have not extended to the whole edition

Page	Line	For	Read
75	12	धाष्यते	धाष्यते
"	21	their	his
76	5	सेनमदुमराय	सेनमदुमराय
"	15	दय	दय
78	23	cleared	manifest
81	17	paddy	toddy
82	4	ससस	ससस
85	25	if	It
89	7	दजयय	दजयय
"	22	Ditto	Ditto
103	Read the first two lines of the Notes in this page thus " or three days <i>सौष्ट</i> you are fit to <i>forbear</i> , <i>inf</i> <i>पद</i> । <i>सरे</i> । O thou worthy of honor! Patiently wait for two or three days <i>दासन्</i> <i>ये</i> while "		
108	14	goodness	goddess
110	Last line	his stable	of his stable
119	10	धर्जदती	धर्जदती
138	Last line	अपित	अपित
145	18	on	are
147	18	बाभसेष	बाभसेके
148	15	खरराजा	खरराजा
154	25	loosened	loosened
163	23	खररकाद्वा	खररकाद्वा
175	the Sonno receives the overflowed the overflowed Sonno &c		
176	Last line	solidified	thickened
177	2	प्रबृहजिनी	प्रबृहजिनी
195	12	उपास	उपास
201	19	are desirous	are not desirous
212	21	रोषति	रोषति
240	5	किमस्य	किमस्य
240	23	painting drawing	painting
"	4	किमस्यै	किमस्यै

PREFACE.

THE great poem, of the first five books of which an annotated edition is hereby presented to the public, was composed by Bhartrihari, son of Sriswami. The poem itself is celebrated in all parts of India under the name of Bhatti. The Commentator Jayamangala says, that the name of the poet was Bhatta. श्रीशान्ति-
हनुः कवि भंडुनामा रामकथाश्रयणमहाकाव्यं चकार. But the other Commentator Bharata Mallika gives the name of Bhatti to the poem, and calls the author Bhartrihari. भर्तृहरि नाम कविः श्रीरामकथाश्रयं महाकाव्यं चकार ।

The Bhatti Kavya is a remarkable poem. The story connected with its composition was perhaps itself the creature of the high estimation in which the poem was universally held for the felicitous way in which it illustrated the formal rules of grammar. Not that it was written with the object of superseding the regular study of grammar, or compensating for the impossibility of that study in any accidental case, but that the author, under the inspiration of his muse, attempted a work which, while it answered all the expectations usually indulged in by readers of poetry, added, with great success, illustrations of grammatical rules, side by side with those of Alankāra. The illustrations scarcely leave untouched a single grammatical

sutra of any importance, and they are so skilfully arranged, as to be well calculated to compensate, so far as any work can compensate, for the formal study of the rules of grammar, if in any case such a study become impracticable. The two great Commentators Jayamangala and Bharata Mallika, one following the nomenclature of Panini, the other of Vopadeva, have exhibited the different sutras of those two grammarians as illustrated in this poem—and it may be safely asserted that there is hardly any important sutra which is not referred to in their commentaries.

In all classical languages, the great difficulty with juveniles in the study of grammar, consists in the management of verbs. In Sanskrit there are no less than ten classifications of verbs, each subject to as many variations again in respect of mood and tense.

These ten variations are by Panini called, *lat, vidhi-ling, lot, lang, lung, lit, lut, asir-ling, lrit, bring*. In the Mugdhabodha they are respectively called *ki, khi, gi, ghi, ti, thi, di, dhi, ti, thi*. *Lat, lang, lung, lit, lut*, and *lrit* stand for variations of time—the first indicating the present, the next three the past, and the last two the future. The other four stand for variations in mood—*ling (vidhi)* indicates the Potential, *lot* the Imperative, *asir-ling* the Benedictive, *bring* the Conditional.

The three past tenses have been thus distinguished in the following pages: *Lang* is called Imperfect, *Lung*, Aorist, and *Lit*, Perfect. The ten classifications are called after their respective leading roots:

thus I *Bhuadi*, from its leading root *bhu*, II *Adadi*, from *ad*, to eat, III *Huadi*, from *hu*, IV. *Divadi*, from *div*, V *Suadi*, from *su*, VI *Tuadi*, from *tud*; VII *Rudhadi*, from *rudh*, VIII *Tunadi*, from *tan*, IX *Kruadi*, from *kri*, X *Churadi*, from *chura*

These different classes are conjugated variously only in the Present and Imperfect tenses, and the Potential and Imperative moods. In the other moods and tenses, they are all alike subject to the same rules.

The first classification or *Bhuadi* may be considered as regular. It is subject to rules which are common to all. The others are governed by especial rules or provisions. The peculiar characteristic of the 2nd classification or *Adadi* is, that in the four distinctive tenses and moods, it wants the inherent vowel *a* between the root and the conjugational affix, as *ad + ti* = "atti", 3rd sing present, unlike *pat* which, belonging to the *Bhuadi* class, and by the general rule getting a vowel to inhere in *ta* becomes "patati" in 3rd sing present. The 3rd classification or *Huadi* reduplicates in the above tenses, as *hu + ti* "juhoti", 3rd sing present. The 4th classification or *Divadi* adds the semivowel of *i* to the root, as *nas + ti* = "nasyati". The 5th classification or *Suadi* inserts the syllable *nu* (which by a change technically called *guna* becomes *no* in the singulars of all the three persons,) as *su + ti* = "sunoti". The 6th classification or *Tuadi* differs from the 1st classification or *Bhuadi* only by excluding *guna*, as *tud + ti* = "tudati" instead of "todati". The 7th classification or *Rudhadi* inserts a *na* before

the last letter of the root, as *rudh + ti* = "runadhu" The 8th classification or *Tana ti* adds a *u* to the root, subject to *guna* in the 1st person and the singulars of the 2nd and 3rd person in the Present, Imperfect, and the Imperative, as *tan + ti* = "tanoti" The 9th classification or *kriadi* adds a *na* to the root, as *kri + ti* = "kriṇati" The 10th classification or *Chwadi* takes the crucial form of conjugation, as *chura + ti* = "chorayati"

All these variations are so beautifully illustrated in the *Dhriti Kāvya* as almost to supersede the study of the sutras of grammar. The right use of the work, however, would be *not* to neglect the study of the technical rules, *but* rather to take courage in that study by the assistance of the examples, so rhythmically set forth in the verses of this remarkable poem.

We shall reproduce here a few instances of the felicitous way in which this is done. Take the first three distichs at the very beginning

अभुङ्क्षुषो विबुधसखः परन्तपः श्रुतान्वितो दशरथ इत्युदाहृत ।
 गुणैर्वर भुवनहिमच्छलेन य सनातन पितरमुपागमत्सख ।
 सोऽथैष्ट वेदास्त्रिदशानयष्ट पितृनताश्रीन् सममज्ज बभूव् ।
 अजेष्ट यद्वर्गमरज्ज नीतौ समूहघात न्यवधीदरौष ।
 वसूनि तोय घनवत अकारोत सहासनं गोत्रभिदाध्यवासीत ।
 न न्यम्बकादन्यमुपाश्रितासौ यथासि सर्वेषुभृतां निराश्रय् ।

Here we have thirteen verbs of four different classes, 1st, 2nd, 4th and 6th strung together—most of which again have peculiar rules of conjugation, and

two others, which naturally take the *parasmai pada*, are placed in positions in which they require, and have therefore assumed, the *ātmane pada*. All the thirteen verbs here are in Lung, and the principal variations to which Lung is subject are all here. In अक्षीत् and वि-अक्षीत् we have its most common form of terminating in *it*. In अक्षीत् and अक्षि अक्षीत् we have a peculiarity, which the *Lung* pretty frequently manifests, of terminating in *sit*. In अक्षीत् अप-अक्षीत् नि-अक्षीत् we have the peculiar form which, like the 2nd Aorist in Greek, exhibits the root more clearly than either of the other two. These are exemplifications of the *Parasmai pada*. The *Atmane pada* is exhibited in अक्षीत् अक्षि समंस्त अक्षीत् अक्षि उप अक्षित्. Here again in two instances we have manifestations of two of the rules under which the *parasmai pada* changes to the *Atmane pada*.

The *Lung* may be compared with both the Aorists in Greek. Indeed, if the Sanscrit Grammarians had known the analogy of their language with Greek, they would probably have subdivided the *Lung* into two tenses—one like the 1st Aorist in Greek exhibiting the sibilant of the Future in the terminal syllable, as in अक्षीत्, the other, like the 2nd Aorist, manifesting the root more clearly, as in अक्षीत् अप-अक्षीत् अक्षीत्. In Greek, most verbs admit only one of the Aorists, either the first or the second, a few only like *τίθημι* admitting both. Here the comparative analogy is most curious. In Sanscrit, too, while the Aorist terminations of most verbs would give no alternative,

but fix them to one only Aorist, the optional rule (*vibhāshā*) allows some verbs to luxuriate in both forms of the Aorist. Thus अतास्यत् and अटपत् would correspond to the two Aorist forms in Greek *ετυφα* and *ετυφον*. Even this peculiar analogy is here illustrated in the above three verbs, not probably with the intention of exhibiting any comparison with Greek, which we have no right to suppose the author to have been acquainted with, but to manifest all the important characteristics of *Lung*.

In the same way we find the *It* or Perfect curiously exemplified in III. 22 and V. 102.

विषक्तु भूमिपते मंहिष्यः केशान् लुलुषुः स्वपुंसि जघ्नुः ।

विभूषणान्मुमुक्षुः क्षमाया पेक्षु बभ्रु बंधयानि चैव ॥

In this one sloka we have six verbs, all in the 3rd person plural Perfect, one of which again is an instance of the way in which the Sanscrit dispenses with the reduplication by lengthening the first syllable.

In v. 102, there are five verbs in the Perfect 3rd person singular which are placed so skilfully, both as to rhythm and meaning, that it is impossible too much to admire the author's wonderful genius.

न विभाय न जिह्राय न चक्षाम न वियये ।

आज्ञानो विध्यमानोऽपि रणान्निवहते न च ॥

In ii. 10 we have the *lung*, and in ii. 30 the Perfect exemplified in the Passive voice, and in i. 22, we have the passive and the Impersonal (*Bháva*) both in the Future tense.

षट्छताम्नांसि तद्योत्पत्तानि वतानि चाश्रोषत यट्प्रदानौ ।
 ष्याघ्रायिषान् गन्धवच्च समन्यस्तेनारविन्द्यद्वियङ्गवांच ॥
 बलिबन्धने जलधिर्मन्त्रे जङ्गुमृत दैत्यबल विजिगे ॥
 कस्यान्तदु स्या वसुधा तद्योद्धे येनेय भारोऽतिमुद नं तस्य ॥
 घानिध्यते येन महान् विपक्ष स्याद्विद्यते येन रजे पुरस्तात् ॥

In III 1, 2 we have nominal verbals and verbal nominals illustrated, and in II 45 we have five superlatives in *ishitas* (comparable with *βελτιστος* &c) all felicitously supporting one another in a single sloka

हृदिष्ठमार्घं दसधाधियानां त प्रेष्ठमेत मुखवदरिष्ठ ।
 घट्प्रदान्त सुशताधिवास वंदिष्ठकीर्त्तिं यथसा वरिष्ठ ॥

In the first verses of I 13 and I 25 we have verbals with the terminations *trina* and *shnu* and *ishnu* respectively interweaved with unrivalled skill

In II 18, 49 we have verbals in *anina*, and in II 50 nominals *नेदयत्* and *दवयत्* arranged in ways which can never be sufficiently admired

In V 81 we have present participles which (their roots being naturally of the *parasman-pada*) illustrate the rules under which they have changed to the *Atmane*

दोषमान प्रितान् वायान्प्रमान महान्दः ।

निप्लान घातवान् राम कथ त्वावगच्छति ।

Grammatical illustrations like the above are here however incidentally met with, but there are whole chapters in the latter portions of the work which are especially devoted to the illustration of peculiarities

in moods, tenses and participles, and in all the important rules of Syntax.

No other work can compete with the Bhatti in its easy, agreeable and happy method of imprinting on juvenile minds the rules of Sanscrit Grammar.

In this respect this poem combines the *dulce et utile* in a way unparalleled in Sanscrit. It is also generally free from indocencies and obscenities. We must, however, notice one serious moral blot in it, and that is in the dialogue between Ravana and Sitá, v. 65—93. The language put into the mouth of Ravana is not unworthy of a villain, such as he is represented. But that the chaste pure-minded and delicate princess of Mithila, after listening to the foul profanities in which that demon's address was couched, should have stooped to the degradation of a reply, showed, either that the poet's ideas of feminine excellence were painfully grovelling, or that society itself was, in his time, singularly corrupt.

BHATTI KAVYA.

BOOK I.

अभून्नृपो विबुधसखः परन्तपः

श्रुतान्वितो दशरथ इत्युदाहृतः ।

गुणैर्वरं भुवनहितच्छलेन यं

सनातनः पितरमुपागमत् स्वयं ॥ १ ॥

साध्यैष्ट वेदांस्त्रिदशानयष्ट

पितृनतापीत् सममंस्त बन्धून् ।

1st Verse — अभूत् *was* There *was* a king विबुधसखः the friend of the gods or the friend of Indra & Tat परन्तपः the afflicter of his enemies, श्रुतान्वितः *versed in the Vedas* दशरथ इति उदाहृतः celebrated under the name of Dasaratha. गुणैर्वरं *whom, eminent in virtue,* सनातनः सयः the Eternal (Vishnu) himself पितरं उपागमत् accepted as his father भुवनहितच्छलेन under colour of the benefit of the world अभूत् 3rd sing Aorist कृष्ट or टी of भू भवति भूय भविष्यति भूताः । उपागमत् the same of गम गच्छति गताम् गमिष्यति गताः ।

2nd Verse — साध्यैष्ट वेदान् He studied the Vedas विद्वान् *learned* यष्ट *performed* served the god
fathers, 1 0
conquered the
&c, शरत्त मीता *delighted in morals and good policy* सममंस्त *conquered*
यष्टीत् *and killed his enemies to their extirpation*

in moods, tenses and participles, and in all the important rules of Syntax.

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गुरौ वरं भुवनहितच्छलेन यं

सनातनः पितरमुपागमत् स्वयं ॥ १ ॥

सोऽध्यैष्ट वेदांस्त्रिदशानयष्ट

पितृनताप्सीत् सममंस्त वन्धून् ।

1st Verse — अभूत् नृपः There was a king विबुधसखः the friend of the gods or the friend of Indra 6 Tat परन्तपः the afflieter of his enemies, श्रुतान्वितः versed in the Vedas दशरथ इति उदाहृतः celebrated under the name of Dasaratha गुरौ वरं यः whom, eminent in virtue, सनातनः स यः the Eternal (Vishnu) himself पितरं उपागमत् accepted as his father भुवनहितच्छलेन under colour of the benefit of the world अभूत् 3rd अङ्गः अन्तः जुष्टः or दीः of भू भवति अभूत् भविष्यति भूत् । उपागमत् the same of गम गच्छति गमाम भविष्यति गतः ।

2nd Verse — सोऽध्यैष्ट वेदान् He studied the Vedas त्रिदशान् अयष्टः asserted the gods with sacrifices पितृनः तताप्सीत् made offerings to the fathers, 1 ७ मानसः वन्धून् honoured his relatives यजेष्ट यद्गर्भं conquered the group of six enemies, the passions, Desire, Anger, &c., दशरथोऽपि delighted in morals and good policy समुहघातं नयधीत अरीन् च and killed his enemies to their extirpation

व्यजेष्ट षड्वर्गमरंस्त नीतौ

समूलघातमवधीदरींश्च ॥ २ ॥

वसूनि तोयं घनवत् व्यकारीत्

सहासनं गोत्रभिदाध्यवात्सीत् ।

न त्वम्बद्वादन्यमुपास्थितासौ

यशांसि सर्वेषुभृतां निरास्थत् ॥ ३ ॥

व्यजेष्ट or व्यज्जीष्ट 3rd sing (Atman) Aorist लुट् or टौ of व्यज्-
रंस्त व्यधीते व्यधिजते व्यधेयत (or व्यधनीयत व्यधेयत) व्यधीत । व्यजेष्ट (or
व्यजाचीत) the same of यज यजति ते इयाज रंज यज्यति ते इष्ट । वतं वीति
(or व्यष्टत वतपीति वचाप्तीत) the same of वृष, वृष्यति वृषति मतपंतपिप्यति
नस्यति वस्यति वष्ट । समभस्र the same of मन मयते मन मस्यत मत ।
व्यजेष्ट the same (Atman because of the preposition वि) of जि
(naturally) जयति जयिषीत जिनाय जेष्यति जिनाः । अरंभ the same of
रम रमते रेमे रंक्षते रत । म्यवधीत् the same of वन वन्ति जघान वनिष्यति
वत ।

3rd Verse — वसूनि व्यकारीत् He showered riches माये घनवत् as
clouds shower water गोत्रभिदा सह सासनं व्यवात्सीत् /e sat on the same
seat with the mount in piercer, Indra न उपस्थित व्यधी /e did not
worship त्वम्बद्वात् अन्य any god other than Siva the three eyed
निरास्थत् he put out यशांसि सर्वेषुभृतां the glories of all archers or
kings व्यकारीत् 3rd sing Aor. लुट् or टौ of कृ (th con) किरति
व्यहार कतिष्यति करोष्यति कीर्त्त । व्यवात्सीत् the same of वम वयति उशम
वस्यति व्यषत । उपस्थित the same (atman because of the pre-
position उप) of स्था (naturally) तिष्ठति व्यथत नस्ये म्नाष्यति म्निन ।
निरास्थत् the same of वृष (th con) व्यषति वास वनिष्यति वसतः ।

पुण्यो महाब्रह्मसमूहजुष्टः

सन्तपणो नाकसदां वरेण्यः

जज्वाल लोकस्थितये स राजा

यथाध्वरे वह्निरभिप्रणीतः ॥ ४ ॥

स पुण्यकीर्तिः शतमन्युकल्पो

महेन्द्रलोकप्रतिमां समृद्ध्या ।

अध्यास्त सर्वतुसुखामयोध्या-

मथ्यासितां ब्रह्मभिरिद्वयोधैः ॥ ५ ॥

4th Verse — पुण्यो महाब्रह्मसमूहजुष्टः Pure, and attended by a multitude of great Brahmans सन्तपणो he was the delight नाकसदां of the dwellers of heaven, i e, gods वरेण्य and excellent स राजा जज्वाल he the king blazed, i e, was resplendent लोकस्थितये for the continuance of the world यथा ध्वरे as in the sacrificial ceremony वह्नि अभिप्रणीत the consecrated fire जज्वाल 3rd sing Perfect लिट् or दी of जन्म अस्तति अस्तीति जज्वाल अस्तिथति अस्तिवत् ।

5th Verse — स पुण्यकीर्तिः He pure or unsullied in his reputation, शतमन्यु कल्प but little lower than the hundred-sacrificer, Indra अध्यास्त resided अध्यास्तः in Ayodhya महेन्द्रलोकप्रतिमां the very picture of Indra's world समृद्ध्या by means of its wealth सर्वं अतुल्यं pleasant, in all seasons अध्यासितां dwell in अध्यासि रद्वयोधैः by Brahmans of equal understanding अध्यास 3rd sing Imperf लृट् or दी अध्यासि अध्यासे अध्यासिष्ठ अध्यासिके अध्यासिते अध्यासित ।

निर्माणदक्षस्य समीहितेषु

सीमेव पद्मासनकौशलस्य ।

जर्ध्वस्फुरत्स्वर्गभस्तिभिर्यो

स्थितावहस्येव पुरं मघोनः ॥ ६ ॥

सद्गतमुक्ताफलवज्रभाञ्जि

विचित्रधातूनि सकाननानि ।

स्त्रीभिर्युतान्यस्तरसामिवैध-

मेरोः शिरांसोव मृदासि यस्यां ॥ ७ ॥

6th Verse — निर्माणदक्षस्य समीहितेषु *Of the efforts or works of the great adept in architecture, Visvakarma पद्मासनकौशलस्य whose skill was like that of the lotus-seated Brahmā सीमेव the utmost extreme, as it were वा स्थिता which Ayodhya remained अवहस्य एव पुरं मघोनः laughing as it were at the city of Indra जर्ध्वः . . . by means of the rays of its gems beaming upward एव इवति एवधीन् लक्ष्मि चमिषति चमिषति । मघान् (or मघवन्) gen. sing. of मघवन् Nom. मघवान् मघवन्तो मघवानो &c.*

7th Verse — यथा *In which city (Ayodhya) मृदासि are houses सद्गतमुक्ताफलवज्रभाञ्जि possessed of fine jewels, pearls and diamonds neut. pl. agrees with मृदासि । विचित्र धातूनि having various curious metals सकाननानि furnished with gardens, स्त्रीभिर्युतानि containing women असुरसो एव यथाः like multitudes of Asuras in beauty मेरोः शिरांसोव like pearls of Mount Meru भाञ्जि neut. pl. of भाञ्ज from भज भजति ।*

अन्तर्निविष्टोज्वलरत्नभासे

गवाक्षजालैरभिनिष्पतन्त्यः ।

हिमाद्रिदृक्कादिव भान्ति यस्यां

गङ्गाम्बुपातप्रतिमा गृहेभ्यः ॥ ८ ॥

धर्म्यासु कामार्थयशस्करीषु

मतासु लोकेऽधिगतासु काले ।

विद्यासु विद्वानिव सोऽभिरेभे

पत्नीषु राजा तिसृषूत्तमासु ॥ ९ ॥

पुत्रीयता तेन वराङ्गणाभि-

रानायि विद्वान् क्रतुषु क्रियावान् ।

8th Verse.—यस्यां In which city अन्तर्निविष्टं उज्वलरत्नभासं the rays of brilliant jewels remaining within अभिनिष्पतन्त्यः shooting out गवाक्षजालैः through ball-eyed lattices गृहेभ्यः from the houses भान्ति shine गङ्गाम्बुपातप्रतिमा एव as the very image of the fall of the waters of the Ganga हिमाद्रिदृक्कादिव from the heights of the mountains of snow (Himalaya) भान्ति from भा भान्ति अभिरेभे रभेः मासति भावः ।

9th Verse —राः राजा अभिरेभे He, the King, Dasaratha was specially attached पत्नीषु विद्यषु उज्वलासु to three good wives धर्म्यासु virtuous, कामार्थयशस्करीषु desirable and sources of wealth and reputation मतासु लोके honoured in the world अभिरेभेऽसु काले married in the proper season, विद्यासु विद्वान् एव as a scholar is attached to various branches of learning अभि रेभे Perf 3rd sing. of रभ रभते अरंभ रंभते रभ ।

10th Verse —पुत्रीयता तेन by him desiring a son दानायि was

विपक्वमज्ञानगतिर्मनस्वी

मान्यो मुनिः स्वां पुरमृष्यशृङ्गः ॥ १० ॥

रेद्विष्ट तं कारयितुं कृतात्मा

कृतुं नृपः पुत्रफलं मुनीन्द्रं ।

ज्ञाताशयस्तस्य ततो ध्यतानीत्

स कर्मठः कर्म सुतानुबन्धि ॥ ११ ॥

रक्षांसि वेदीं परितो निरास्थ-

दङ्गान्ययाक्षीदमितः प्रधानं ।

शेषाख्यहौषीत् सुतसम्पदे च

वरं वरेण्यो नृपतेरमार्गीत् ॥ १२ ॥

निष्ठां गते दक्षिमसभ्यतोषे

विहिविमे कर्मणि राजपत्यः ।

प्राशुर्हुतोच्छिष्टमुदारवंश्याः

तिस्रः प्रसेतुं चतुरः सुपुत्रान् ॥ १३ ॥

12th Verse—रक्षांसि वेदीं परितो निरास्थत *he expelled the Rakshasas around the altar* अगानि अयाचीत् अमित प्रधानं *he performed the sacrifices collateral to the main object* शेषाणि अहौषीत् च *he also offered the residuum to the Fire* सुतसम्पदे *for the boon of sons* वरं .. *the excellent Manu sought or asked for a blessing* नृपते in behalf of the king निरास्थत Aor 3rd sing अच अक्षति (as in I 3) अयाचीत् Aor 3rd sing यज (I 2) अहौषीत् Aor 3rd sing अक्षुचेति अक्षुवाचकार अेष्यति इव । अमार्गीत् Aor 3rd sing मार्गं मार्गति ।

13th Verse—निष्ठां गते कर्मणि *The ceremony obtaining completion, दक्षि in which the company was satisfied with gifts* विहिविमे which was celebrated according to rule तिस्र राजपत्य the three queens उदारवंशा descended from high families प्राशु ate उच्छिष्ट the remains of the offering प्रसेतुं चतुर सुपुत्रान् *for bringing forth four good sons* प्राशु Perf 3rd pl अय अयाति आशीत् आय अमित । प्र सेतुं इ इते अक्षेष्ट अक्षतिष्ठ सुपुत्रे मेप्यते सविधते इत ।

कौशल्यायासावि सुखेन रामः

प्राक् केकयीतो भरतस्ततोऽभूत् ।

प्रासोष्ट शत्रुघ्नमुदारचेष्ट-

मेका सुमित्रा सह लक्ष्मणेन ॥ १४ ॥

ज्ञातः स द्विजातीन् परमार्थविन्दा-

स्तुदेजयान् भूतगणाच्चषेधोत् ।

विद्वानुपानेष्ट च तान् स्वकाले

यतिर्वशिष्ठो गुणिनां वरिष्ठः ॥ १५ ॥

14th Verse—कौशल्या First by Kausalya was Rama brought forth with ease केकयीता . . then of Kekaya Bharata was begotten एका सुमित्रा Sumitra alone प्रासोष्ट brought forth twins शत्रुघ्न उदारचेष्ट Sairughna of great efforts च सह लक्ष्मणेन with Lakshmana. असावि Pass Aor of अ

15th Verse—विद्वान् यति वशिष्ठः The learned ascetic Vashishtha यमिनां वरिष्ठ excellent among subdued minded sages आर्षित द्विजातीन् honoured the Brahmins परमार्थविन्दान् who had obtained the summum bonum अचषेधोत् discomfited उदेजयान् भूतगणान् the tremulous sprites उपानेष्ट च तान् स्वकाले and also initiated them (the princes)

in sacred rites in their proper season आर्षित Aor 3rd sing अर्षे अर्षति आनर्षे अर्षिष्यति । नि अचषेधोत् (or अचैत्थीत्) Aor 3rd sing विष संचति विषय संस्रति संचिष्यति । उपानेष्ट भी मयति मे अनैवीत् अनेष्ट विधाय निन्दे नष्यति ते भीतः ।

वेदोद्भवास्तैरखिलोऽध्यगायि

शस्त्राण्युपायंसत जित्वराणि ।

ते भिन्नवृत्तिव्यपि मानसानि

समं जनानां गुणिनाऽध्यवात्सीत् ॥ १६ ॥

ततोभ्यगाद्गाधिसुतः क्षितीन्द्रं

रक्षोभिरभ्याहतकर्मवृत्तिः ।

रामं वरीतुं परिरक्षणार्थं

राजाजिह्वन्तं मधुपर्कपाणिः ॥ १७ ॥

16th Verse—*सचिह्नं यद् अहवान् The whole Veda with its collaterals सैः अध्यायिषु was studied by them सञ्जानि जित्वराणि उपायंसत and conquering weapons were assumed गुणिना समं अध्यावात्कु they highly accomplished felt alike मानसानि भिन्न वृत्तिव्यपि in the thoughts, though of various propensities जनानां of the people अध्यायिषु Pass Aor 3rd sing अयि ईह (see I. 28 supra) उपायंसत Pass Aor 3rd pl यम यच्छति अयंभोत ययाम ययति । अध्यावात्कु Aor 3rd pl यम यमति उपायम ययामि ययिम ।*

17th Verse—*ततः अभ्यागन् गाधिसुतः क्षितीन्द्रं Then went the son of Gādha (Viswamitra) to the king रक्षोभिः The performance of his ceremonies having been obstructed by Rakshases रामं वरीतुं परिरक्षार्थं to ask for Rama for his protection राजा । The king with honey and curds in hand honoured him अभ्यागत Aor 3rd sing of व वति अगत एयाप ययति । वरीतुं Infinitive of व वरेति or ववति अवारितुं ययत् वरिष्यति वरीष्यति वत । अजोहन् Aor 3rd sing causal of अहं अहति ।*

रेपीः पुनर्जन्मजयाय यत्त्वं

रूपाधिवेधान्यदृष्टञ्च यत्ते ।

तत्त्वान्यबुद्धाः प्रतनूनि येन

ध्यानं नृपस्तच्छिष्यमित्यवादीत् ॥ १८ ॥

आख्यन्मुनिस्तस्य शिवं समाधे-

र्विघ्नन्ति रक्षांसि एने क्रतूंश्च ।

तान् द्विपद्वीर्यनिराकरिष्यु-

स्तिणेदु रामः सह लक्षणेन ॥ १९ ॥

18th Verse—रेपी पुनर्जन्मजयाय यत्त्वं *That which thou desiredst for the conquest of another birth (by transmigration) नृपादियेषाम् न्यदृष्टञ्च यत्त्वं which has ceased from the perception of form, smell and other sensations यत्त्वं यत्त्वं यत्त्वं यत्त्वं by means of which thou hast comprehended subtle principles, यत्त्वं यत्त्वं यत्त्वं यत्त्वं is that meditation of thine prospering नृप इति यवादीत् thus the King spoke. रेपी Aor. 3rd sing इष्यति रेपीन् इरेष इषियति इष्य । न्यदृष्टञ्च Aor 3rd sing दृष्टं यत्त्वं न्यदृष्टञ्च and इति यत्त्वं यत्त्वं यत्त्वं यत्त्वं and यत्त्वं यत्त्वं यत्त्वं यत्त्वं Aor 2nd sing बुधं बुधन्ते यवापि and बुधं बुधन्ते भोक्तव्यं बुध । यवादीत् । Aor 3rd sing यद यदति यवादीत् यवादि यदियति यदति ।*

19th Verse—आख्यन् मुनि *The Muni said तस्य शिवं समाधे It is well with that contemplative abstraction विघ्नन्ति रक्षांसि एने क्रतूंश्च and the Rakshases are obstructing the ceremony in the forest यानि them द्विपद्वीर्यनिराकरिष्यु यत्त्वं रामः let Rama, competent for the overthrow of the enemy's power, destroy यद लक्षणेन with Lakshmana या यद्वन् Aor 3rd sing यद यदति यद्वन् यद्वानि यद्वानि*

स शुश्रुवांस्तद्वचनं मुमोह
 राजा सहिष्णुः सुतविप्रयोगं ।
 अहंयुनाथ क्षितिपः शुभंयु
 रूचे वचस्तापसकुञ्जरेण ॥ २० ॥
 मया त्वमाप्याः शरणं भयेषु
 वयं त्वयाप्याप्समहि धर्मवृद्धौ ।
 क्षात्रं द्विजत्वञ्च परस्परार्थं
 शंकां कथा मा प्रहिणु स्वसुतुं ॥ २१ ॥

तः । वि इति pres. 3rd pl. चन (see I. 2 *supra*) इच्छे Impera-
 tivo 3rd sing. इद इच्छेति अतर्पित नतर्हं तर्हिष्यति ।

20th Verse.—स राजा सहिष्णुः सुतविप्रयोगं *The King unable to
 endure parting with sons शुश्रुवान् तद्वचनं having heard his words
 मुमोह fainted अथ अहंयुना नापम कुञ्जरेण then by the proud great
 ascetic क्षितिप शुभंयु the blessed king ऊचे वचः was addressed the
 following speech शुश्रुवान् Verbl. part. (ऊच) of शु उच्छेति अथोपीत्
 उवाच अथेति युत । मुमोह Perf. 3rd sing. मुह मुहति अमुहन् मोहयति
 मोहयति मुह । ऊचे Pass. Perf. 3rd sing. of ऊच उक्ति अवेत् उवाच
 वक्षति उक्त ।*

21st Verse.—मया त्वमाप्याः शरणं भयेषु *By me you are resorted to
 as a Refuge in the midst of dangers वयं त्वयाप्यप्याप्समहि धर्मवृद्धौ we
 too are resorted to by you for the increase of righteousness चक्ष
 द्विजत्वं च परस्परार्थं the military and the priesthood are for each other's
 benefits शंकां कथा मा do not make hesitation प्रहिणु स्वसुतुं send your
 son. आप्या Aor. Pass. 2nd sing. आप्य (in active voice) आप्येति
 आप्यत् आप आप्यति आप्य । आप्यादि Aor. Pass. 1st pl. of the same.
 कथा (Augment omitted because of मा) Aor. 2nd sing. क करोति*

घानिष्यते तेन महान् विपश्चः

स्थायिष्यते येन रणे पुरस्तात्

मा मां महात्मन् परिभूरयोग्ये

न मद्बिधो न्यस्यति भारमग्रं ॥ २२ ॥

क्रुध्यन् कुलं धक्ष्यति विप्रवह्नि-

यास्यन् सुतस्तप्स्यति मां समन्धुं ।

इत्थं नृपः पूर्वमवालुलोचे

ततोऽनुजज्ञे गमनं सुतस्य ॥ २३ ॥

क्रुध्यते अकारणं अकृतं अकार चक्रे करिष्यति ते । प्रच्छि Imp 2nd sing
दि विनोति अरैषीत जिघाप ऐष्यति ।

22nd Verse.—घानिष्यते तेन महान् विपश्चः *By him shall even the great enemy, Ravana, be destroyed* स्थायिष्यते येन रणे पुरस्तात् *by whom there shall be a standing forward in battle* मा मा महात्मन् परिभू *rebuffe (or insult) me not, O high minded king,* अयोग्ये न मद्बिधो न्यस्यति भारं *on an unfit person a man like myself does not place an important burden* घानिष्यते (or हनिष्यते) Pass Fut 3rd sing of हन (in active) हन्ति हतं घ्नन्ति जहि अहन अहतां अघ्नन् अघान हनिष्यति हत । स्थायिष्यते Impersonal Fut 3rd sing ह्या तिष्ठति अद्यात् तथो ह्यास्यति । परि भू (Aug omitted for मा) भवति अभूत् भूव भविष्यति भूतः । न्यस्यति अम अत्यति आस्यन् आय अमिष्यति अस्य ।

23rd Verse — क्रुध्यन् कुलं धक्ष्यति विप्रवह्नि *The Brahmin fire (fiery Brahmin) being angry will burn up the family* याम्यन् सुत तप्स्यति मां समन्धुं *the son going away will afflict me, grieved इत्थं इत्थं पूर्व आस्तुसाच the king first deliberated in this manner तत अनुजज्ञे ततम् अनुजज्ञे गमनं सुतस्य then ordered the going of his son* क्रुध्यन् prea part क्रुध क्रुध्यति अक्रुधत् क्रुधाप प्रात्स्यति क्रुध । धक्ष्यति Fut 3rd sing दध ददति

आशीर्भिरभ्यर्च्य ततः क्षितोन्द्रं

प्रीतः प्रतस्थे मुनिराश्रमाय ।

तं पृष्ठतः प्रष्टमियाय नम्रो

हिंसेषु दीप्रास्त्रधरः कुमारः ॥ २४ ॥

प्रयास्यतः पुण्यवनाय जिष्णो

रामस्य रोचिष्णुमुखस्य धृष्युः ।

वैमातुरः छत्स्रजितास्त्रशस्त्रः

सभ्रष्टः रतः श्रेयसि लक्ष्मणोऽभूत् ॥ २५ ॥

अर्चनीयं ददाह दम् । तप्स्यति Fut 3rd sing तप तपति अताप्स्यति तपाय तप । आशुलोचने Perf 3rd sing लोच लोचने अलोचिष्ट लुलोचि लोचिष्यते । अन जज्ञे Perf 3rd sing ज्ञा जानाति अजानीत् जज्ञे ज्ञास्यति ज्ञात ।

२४th Verse—आशीर्भिं अभ्यर्च्य तत द्वितीन्द्रं Having then greeted the King with benedictions प्रीत प्रतस्थ मुनि आश्रमाय the Muni being pleased departed for the hermitage त पृष्ठतः प्रष्ट रयाय राम कुमारः him proceeding in front followed prince Rama behind नम्र हिंसेषु दीप्रास्त्रधर phable and holding brilliant weapons as against the enemy अभि अभ्य (see आर्चोत् I 15 supra) प्र तस्थे Perf 3rd sing. of त्था (See I 23) रयाय Perf 3rd sing र रति अरात रथति रत ।

25th Verse—जिष्णो अय रामस्य रोचिष्णुमुखस्य Of him the conquering Rama with face shining प्रयास्यतः पुण्यवनाय about to proceed to the holy forest धृष्युः लक्ष्मणः the bold Lakshmana वैमातुरः having three mothers छत्स्रजितास्त्रशस्त्रः an adept in all manner of conquering weapons सभ्रष्टः अभूत् became companion रतः श्रेयसि devoted to his welfare प्र यास्यतः Fut part gen sing या गति अयासीत ययौ यास्यति यातः । सभ्रष्टः from स्रष्ट अष्ट, स्रष्ट being turned into अभि ।

तरङ्गसङ्गाच्चपलैः पलाशै-

र्ज्वालाश्रियं सातिशयं दधन्ति ।

सधूमदीप्ताग्निरुचीनि रेजु-

स्ताम्रोत्पलान्याकुलपट्पदानि ॥ २ ॥

विम्बागतैस्तीरवनैः समृद्धिं

निजा विलोक्यापहृतां पयोभिः ।

कूलानि सामर्पतयेव तेनुः

सरोजलक्ष्मीं स्थलपद्महासैः ॥ ३ ॥

2nd Verse — ताव-उत्पलानि *Red lotuses* आसावियं सातिशयं दधन्ति *holding great blazing beauty* तरङ्गसङ्गाच्चपलैः पलाशैः *by means of leaves moving by contact with the waves* सधूमदीप्ताग्निरुचीनि *having the beauty of flaming fire mixed with smoke* रेजुः शोभो चाकुल-पट्पदानि *with black bees restlessly hovering over them* दधन्ति *Pro-* part neut pl of धा (see I 26) रेजुः *Perf 3rd pl राज राजति त* अराजीव एराज and एजे राजयति ते ।

3rd Verse — कूलानि *The shores or banks* निजां समृद्धिं विष्वाक्य *seeing their own glory* अपहृतां पयोभिः *stolen or rilled by the waters* विम्बा गतैः स्तीरवनैः *by the riparian forests undergoing reflection in the waters* तेनुः *set forth* सामर्पतया एव *as if in a rage* भराज लक्ष्मीं *the beauty of water lilies* स्थलपद्महासैः *by means of blooming land lotuses* विष्वाक्य *Indoel Part शोभो शोभत अभाकिर्षु शोभते शोभयते ।* तेनुः *Perf. 3rd s ng. of नम नयति अनापीत &c, See I 11.*

निशातुषारैर्नयनाम्बुकल्पैः

पत्रान्तपथांगलदच्छविन्दुः ।

उपाहरोद्देव नदत्पतङ्गः

कुमुदतीं तीरतरुर्दिनादौ ॥ ४ ॥

वनानि तोयानि च नेत्रकल्पैः

पुष्पैः सरोजैश्च निखीनभृङ्गैः ।

परस्परं विस्मयवन्ति लक्ष्मी-

मालोकथाञ्चकुरिवादरेण ॥ ५ ॥

प्रभातवाताहतिकस्पिताकृतिः

कुमुदतीरेणुपिशङ्गविग्रहं ।

4th Verse — तीरतरु The riparian tree पत्रान्तपथि अंगलत चच्छविन्दुः shedding clear drops from the extremities of leaves निशातुषारैर् नयनाम्बुकल्पैः by means of the night dew almost like tears नदत्पतङ्ग with birds churning on it उपाहरोद् देव कुमुदतीं was weeping as it were over the Kumud दिनादौ in the morning उपाहरोद् उप या हरोद् perf 3rd sing of च्द See I 28

5th Verse — वनानि तोयानि च The forests and the waters पुष्पैः सरोजैश्च निखीनभृङ्गैः by means of flowers and lotuses containing black bees नेत्रकल्पैः almost like eyes विस्मयवन्ति wondering परस्परं कर्त्तुं विस्मोकथाञ्चकुरिवादरेण as if with mutual esteem विस्मयवन्ति neuter pl of विस्मयवन्ति

6th Verse — कृतिनी The collection of lotuses प्रभातवाताहतिकस्पिता इव repulsed as if in anger च्द कुमुदतीरेणुपिशङ्गविग्रहं the black bee close body looked

निरास धृङ्गं कुपितेव पद्मिनी

न मानिनीशं सहतेऽन्यसङ्गमं ॥ ६ ॥

दत्तावधानं मधुलेहिगीतौ

प्रशान्तचेष्टं हरिणं जिघांसुः ।

आकर्णयन्नुत्सुकहंसनादान्

लक्ष्ये समाधिं न दधे मृगावित् ॥ ७ ॥

गिरेर्नितम्बे मरुता विभिन्नं

तोयावशेषेण हिमाभसम्भ्रं ।

सरिन्मुखाभ्युच्चयमादधानं

शैलाधिपस्यानुचकार लक्ष्मीं ॥ ८ ॥

tawny with the dust of the Kumud lily मानिनी ईश अन्यसङ्गमं न सहते a sensitive lady does not tolerate a lord associating with another, नि चास perf. 3rd sing of चस्यति See I 3 supra सहते present 3rd sing सह चसति सेते चसिथसे सेद्यः ।

7th Verse — मृगावित् जिघांसुः The hunter being desirous of killing हरिणं प्रशान्तचेष्टं the deer, motionless, दत्तावधानं मधुलेहिगीतौ with his attention devoted to the songs of bees आकर्णयन् intent on hearing उत्सुकहंसनादान् the notes of merry swans लक्ष्ये समाधिं न दधे could not hold or fix his aim at his object जिघांसुः verbal desiderative of च्च् । दधे perf 3rd sing of धा । मृगावित् from मृग + च्च्- final vowel of the object lengthened

8th Verse — गिरेर्नितम्बे On the side of the mountain च्च the clouds मरुता विभिन्नं dispersed by the wind तोयावशेषेण हिमाभे by the remains of waters looking snow white सरित् causing an augmentation in

गर्जन् हरिः साम्भसि शैलकुञ्जे

प्रतिध्वनीनात्मकतान्निशम्य ।

क्रमं ववन्ध क्रमितुं सकोपः

प्रतर्कयन्नन्यमृगेन्द्रनादान् ॥ ९ ॥

अदृक्षताम्भांसि नवेत्यलानि-

रुतानि चाश्रोपत पटपदानां ।

आघ्रायि वान् गन्धवहः सुगन्ध-

स्तेनारविन्दव्यतिपङ्कवांश्च ॥ १० ॥

the issues of the rivers मैलाचिपस्य समुच्चार भ्रुको imitated the beauty of the lord of mountains, the Himālayā

9th Verse — गजन् हरि साम्भसि शैलकुञ्जे *The lion roaring in the watery mountain bowers प्रतिध्वनीनात्मकतान्निशम्य having heard the echo caused by himself सकोप being in a rage क्रमं ववन्ध put himself in the attitude क्रमितुं for an assault वितर्कयन् अन्यमृगेन्द्रनादान् thinking it was a roar of another lion क्रमितुं चरन्ति क्रमसुसृतमानुकूलशरीरक्रियां ववन्ध सकारत्यथ Bharata Mallika नि शम्य शमं शान्त्यति अममत्त प्रकाम क्रमिष्यात् प्राप् । ववन्ध perf 3rd sing वन्ध ववन्धति चमाम्कीत भगव्यति । क्रमितुं Inf from क्रम क्रामति क्राम्यति चक्राम अक्रामीत् क्रमिष्यति क्रम ।*

10th Verse — अदृक्षत अश्रानि नव सत्यन्तानि *Waters were seen with new lot ses दृतांनि च अश्रोपत पटपदानां hummings also were heard of black bees वान् गन्धवह च सुगन्ध and the breeze blowing sweet अरविन्द व्यतिपङ्कवान् आघ्रायि in contact with the lotus was smell तेन by his Rima अदृक्षत Pass Aor 3rd pl of दृश् । अश्रोपत the same part of श्रु । आघ्रायि Pass Aor 3rd sing of घ्रा । वान् present part of वा वानि अवाभीत ववो शान्त्यति वाप । अरविन्दव्यतिपङ्कवान् nom sing from अरविन्दव्यतिपङ्कवत ।*

लतानुपातं कुसुमान्यमृह्लात्

स नद्यवस्कन्दमुपासृशच्च ।

कुतूहलाच्चारुशिलोपवेशं

काकुत्स्थ ईपत्स्मयमान आस्त ॥ ११ ॥

तिग्मांशुरग्निच्छुरितान्यदूरात्

प्राञ्चि प्रभाते सलिलान्यपश्यत् ।

गभस्तिधाराभिरिव द्रुतानि

तेजांसि भानोर्भुवि संभृतानि ॥ १२ ॥

11th Verse — काकुत्स्थः The son of Kakutsha Rāma लतानुपातं
Bending creepers स कुसुमानि अमृह्लात् he took the flowers मदी अमृह्लात्
उपासृशच्च and dipping in rivers he bathed कुतूहलात् by way of
amusement आरु शिलोपवेशं आस्त an I sat reposing on five slabs of
stone ईपत् स्मयमान smiling अमृह्लात् Impf 3rd sing of अमृह्णाति
अपश्यत् अपश्यत् अपश्यति अपश्यति । उपासृशच्च Impf 3rd sing of सृश
सृशति अमृह्लात् अमृह्णाति अमृह्णाति अमृह्णाति अमृह्णाति अमृह्णाति । अपश्यत्
Pres part of अमृह्णाति अपश्यत् अपश्यत् अपश्यत् अपश्यत् । आस्त Impf 3rd sing
अस्यत् अस्यत् अस्यत् अस्यत् अस्यत् ।

12th Verse — प्रभाते अपश्यत् He saw : : the morning ऽ अदूरान् not
far off प्राञ्चि सलिलानि the waters : : the east तिम्रोद्य रग्नि च्छुरितानि
tinged with the beams of the sun तजांसि भानाः the rays of the sun
भुवि संभृतानि being collected on the earth गभस्तिधाराभि इव द्रुतानि
retelled as if were by showers of lustre प्राञ्चि verbal neut I from
प्राञ्चि । द्रुतानि past pass part neuter pl from द्रु द्रवति अद्रुद्वत्
द्रुद्वान् प्राञ्चति द्रुतः ।

दिव्यापिनीलोचनलोभनीया-

मृजान्वयाः स्नेहमिव स्रवन्तीः ।

ऋज्जायताः शस्यविशेषपंक्ती-

स्तुतोप पश्यन् विहृणान्तरलाः ॥ १३ ॥

वियोगदुःखानुभवानभिज्ञैः

काले ऋपांशं विहितं ददद्भिः ।

आहार्यशोभारहितैरमायै-

रैश्चिष्ट पुंभिः प्रचितान् स गोष्ठान् ॥ १४ ॥

13th Verse — गच्छ विद्यमानां पश्यन् स्तुतोप Seeing the rows of dices
corns he was pleased (दिव्यापिनी extends) on all sides स्नेहलोभनीया
cooing to the eye मृजान्वयाः clean in their surroundings स्रव रव
स्रवन्ती distilling as it were gloss ऋज्जायता in straight and
long lines विहृणान्तरला without grass or weeds intervening स्रवन्ती
pres part. fem accus pl from सु स्रवति अरुणवत् स्रवाय वेद्यति । स्तुतोप
perf 3rd sing तुप तुष्यति अतुषत तेष्यति तुष्ट ।

14th Verse — रेचिष्ट स गोष्ठान् He saw the cattle fields पुंभिः प्रचितान्
filled with men वियोगदुःखानुभवानभिज्ञैः unconscious of the pain of
separation from relatives and friends काले ऋपांशं विहितं ददद्भिः
paying in season the king's portion or land rent आहार्यशोभारहितैः
desitute of artificial decorations अमायै without deceit or guile
रेचिष्ट Aor 3rd sing रंश रंशते रंशाकत रंशयते । ददद्भिः pres part
Instr pl of दा ददाति । प्र चितान् from पि चिनोति अपेक्षितं चिक्राप
चिक्राप वेद्यति चित ।

स्त्रीभूषणं चेष्टितमप्रगल्भं -

चारुण्यवक्राण्यपि वीक्षितानि ।

ऋजूंश्च विश्वासकृतः स्वभावान्

गोपाङ्गनानां मुमुदे विलोक्य ॥ १५ ॥

विष्टत्पार्श्वं रुचिराङ्गहारं

समुद्बहच्चारुनितम्बरम्यं ।

आमन्द्रमन्थध्वनिदत्ततालं

गोपाङ्गनानृत्यमनन्दयत्तं ॥ १६ ॥

विचित्रमुच्चैः लवमानमारात्

कुतूहलं चक्षुः ततान तस्य ।

15th Verse — मुमुदे विलोक्य *He was delighted on seeing* स्त्रीभूषणं *the real female ornament of the cocherdresses* चेष्टितमप्रगल्भं *that is to say their modest motions* चारुणि चक्राणि अपि वीक्षितानि *their handsome looks though without crooked glances* ऋजून् च विश्वासकृतः स्वभावान् *their dispositions, straight forward and creating confidence* मुमुदे 3rd sing perf of मुद् मादत् चकारिष्ट मादिष्यत् ।

16th Verse — गोपाङ्गना इत्यं चन्द्रपत्तनं *The dance of the cocherdresses* (2. 0 the motions of their limbs in churning milk) *delighted him* विष्टत्पार्श्वं *the turning of their sides* रुचिराङ्गहारं *the handsome motions of their bodies* आमन्द्रमन्थध्वनिदत्ततालं *keeping time to the gentle sounds of the churning,* चन्द्रपत्तनं causal Imp 3rd sing चन्द चन्दति चन्दन्तीत मनन्द मन्दिष्यति मन्दिताः ।

17th Verse — वसु वदन्तक यज्ञाणां *The timid herd of deer* विचित्र *carriergate* ल in colour, उच्चैः लवमानं *taking high leaps* मारात् *near him* केदारवनापातवनाश्रमम् *the very beauty of the forest or the dispersion*

मेघात् योपात्तवनोपशोभं

कदम्बकं वातमजं मृगाणां ॥ १७ ॥

सितारविन्दप्रचयेषु लीनाः

संसक्तफेणेषु च सैकतेषु ।

कुन्दावदाताः कलहंसमालाः

प्रतीघिरे श्रोत्रसुखैर्निनादैः ॥ १८ ॥

न तज्जलं यन्न सुचारुपङ्कजं

न पङ्कजं तद्यदलीनपटपदं ।

न पटपदोऽसौ न जुगुञ्ज यः कलं

न गुञ्जितं तन्न जहार यन्मनः ॥ १९ ॥

of clouds वातमज following the sound in motion कुन्दवदल तवान तन्न raised his curiosity

[18th Verse — कदम्बमाला Rows of melodious swans कुन्दावदाता white like the kund flower सितारविन्दप्रचयेषु लीनाः luring in collections of white lotuses संसक्तफेणेषु च सैकतेषु and on sand banks with foams (of waves) sticking to them प्रतीघिरे were recognized श्रोत्रसुखैर्निनादैः by their sounds pleasing to the ear प्रतीघिरे pass perf 3rd pl of र वृत्ति ।

19th Verse — न तज्जलं यत् न सुचारु पङ्कजं There was no water in which there was no beautiful lotus न पङ्कजं तद्यदलीन पटपदं nor any lotus to which black bees were not sticking न पटपदं अपि nor was that a black bee न जुगुञ्ज यः कलं which did not hum sweetly न गुञ्जितं तन्न न जहार यत् न न nor was there a humming which did not captivate the mind जुगुञ्ज perf 3rd sing गुञ्ज गुञ्जति अगुञ्जति जुगुञ्ज गुञ्जयति । जहार the same of ह वृत्ति ते अहार्यं न जहत् जहार अत्रे वरिष्ठति-ते हत् ।

तं यायजूकाः सह भिक्षुमुखै-

स्तपःकृशाः शान्त्युदकुम्भहस्ताः ।

यायावराः पुष्पफलेन चान्ते

प्रानर्तु रर्च्या जगदर्चनीयं ॥ २० ॥

विद्यामयैर्न विजयां जयां च

रथोग्रं शिप्रुमविश्रतात्मा ।

अथापिपद्माधिसुतो यथाव-

न्निघातयिष्यन् युधि यातुधानान् ॥ २१ ॥

20th Verse.—यायजूका The constant celebrant priests सह भिक्षुमुखै with the chief mendicants सह कृशाः emaciated by austerities शान्त्युदकुम्भहस्ताः having pots of holy water in hand यायावरा पुष्पफलेन चान्ते and others, pilgrims with flowers and fruits प्रानर्तु रर्च्या जगदर्चनीयं तं themselves adorable a lorded him the adored of the world प्रानर्तु perf 3rd pl. of अर्चं अर्चन्ति आर्चोन् आर्चयन् अर्चयन्ति । यायजूका and यायावरा are frequentative verbals of यज् and या

21st Verse.—यथिष्यन् अविश्रतात्मा The son of Gautha himself unperturbed in mind, निघातयिष्यन् युधि यातुधानान् with a view to get the holders of Yatu (Rakshasas) slaughtered in battle यथावन् अथापिपद्म रत्नं made him (Rama) study according to rule विद्यां विजयां जयां च the science of combat and victory रथोग्रं शिप्रुं capable of overthrowing the Rakshasas. अथापिपद्म causal. Aor 3rd sing. of अपीपद्म। निघातयिष्यन् Put part causal of यत्। The Yātu-dhānas are considered synonymous with Rakshasas—but as it is a compound I have rendered it literally. "Yātu" appears to have been the name of a non-Arian tribe or country near the Caspian who indulged in horse flesh Norris's Assyrian Dictionary, p. 491. The Aeneas Witness, p. 71

आयोधने स्यायुकमस्त्रजात-
ममोघमभ्यर्णमहाइवाय ।

ददौ वधाय क्षणदाचरायां

तस्मै मुनिः श्रेयसि जागरूकः ॥ २२ ॥

तं विप्रदर्शं हतघातयत्वा

यान्तं वने रात्रिचरी दुढीके ।

जिघांसुवेदं धृतभासुरास्त्र-

स्तां ताडकास्यां निजघान रामः ॥ २३ ॥

अथालुलोके हुतधूमकेतु-

शिखाञ्जनस्निग्धसमृद्धशाखं ।

22nd Verse — मुनिः श्रेयसि जागरूकः *The Man wide-awake for good* क्षणदाचरायां वधाय *for the destruction of Rakshases* तस्मै वधाय ददौ *gave him Rama with whom a battle was impending* क्षणदायां *a set of weapons* यद्वापुः क्षणदायने *capable of standing a battle* अश्रेयसि *and unflinching*

23rd Verse — रात्रिचरी *The night ranger (i. e. the female Rakshas)* विप्रदर्शं हतघातयन्त *on seeing the priests having diligently made preparations for killing them* न यान्तं च दुढीके *encountered him Rama going to the forest* रामः *Rama too* जिघांसु वेदं धृतभासुरास्त्र *on perceiving her to be intending slaughter having taken hold of various weapons* तां ताडकास्यां निजघान *killed her Tadaka by name* विप्रदर्शं *and जिघांसुवेदं* are examples of वृत्त (Pāṇini) चरम् Yopadeva) निजघान 3rd ang perL of चर See I 2

24th Verse — दृष्ट्वा लुलोके तपोवनं *Then he saw the grove of*

तपोवनं प्राध्ययनाभिभूत-

समुच्चरच्चारुपतच्चिसिञ्जं ॥ २४ ॥

शुद्रान्नजष्टुर्हरिणान्मृगेन्द्राः

विशश्वसे पश्चिगणैः समन्तात् ।

ननम्यमानाः फलदित्सयेव

चकाशिरे तत्र लता विलोला ॥ २५ ॥ १

अपूपुजन्विष्टरपाद्यमाल्यै-

रातिथ्यनिष्णा वनवासिमुख्याः ।

asceticism जतघ्नकेतु . whose flourishing branches were rich and glossy with the collyrium of the flame of sacrificial fire प्राध्ययनाभिभूत . and where the loud and agreeable chirping of birds was drowned in Vedic recitations शशुल्लोके 3rd sing perf of लोका लोकात् अश्लोकिते लोकात् लोकात् लोकात् लोकात् ।

25th Verse —शुद्रान्न जष्टु हरिणान् मृगेन्द्राः Lions did not eat up (or hurt) small deer विशश्वसे पश्चिगणैः समन्तात् birds were confident on all sides चकाशिरे तत्र लता विलोला creepers there appeared waving ननम्यमानाः फलदित्सयेव constantly inclining as if from a desire of presenting fruits जष्टु Pref 3rd sing of जष्टु अणि अणमन् शब्द अणमन् अणमन् । विशश्वसे Impersonal perf of श्वस श्वसित् । चकाशिरे perf 3rd pl काम कामते or कामन् चकाशित् चकारे कामिष्यते कामित् ।

26th Verse —रातिथ्यनिष्णा वनवासिमुख्याः The chief eremites eminently given to hospitality अपूपुजन विष्टरपाद्यमाल्यै honoured the princes with seats, foot bath waters and garlands नौ चित्तिपासुषेः they the two princes प्रत्यपचीष्टा accepted आगनादिमधुपर्कभित्ति

प्रत्यग्रहीष्टां मधुपर्कमिश्रं

तावासनादि क्षितिपालपुत्रौ ॥ २६ ॥

दैत्याभिभूतस्य युवामवेढं

मग्नस्य दौर्भिर्भुवनस्य भारं ।

इवीषि संप्रत्यपि रक्षतं तौ

तपोधनैरित्यमभापिपातां ॥ २७ ॥

तान् प्रत्यवादीदथ राघवोऽपि

यथेक्षितं प्रस्तुत कर्म धर्म्यम् ।

तपो मरुद्धिर्भवतां शराग्निः

संधुक्ष्यतां नाऽरिसमिन्धनेषु ॥ २८ ॥

seats and other things with cards and honey अणुपुजन Aor 3rd pi
of पूज 10th Cooj पूजयति । प्रति-अपचीष्टा Aor 3rd dual of चष्ट

27th Verse — युवां अवाढ *You two bore* दौर्भि *by your arms* भारं
the burden दैत्याभिभूतस्य मग्नस्य भुवनस्य *of the sunken world overthrown*
by the Dautas इवीषि अपि सन्धति रक्षतं *and now protect our oblations*
too तौ इत्यमभापिपातां तपोधने *those two princes were thus a Uresne?*
by the great ascetics अवेढं Aor 2nd dual of चष्ट चक्षति ने अवाचीत
अवाढ (2nd dual parasmai अवाढ) अवाढ ऊर्ध्वं अरक्षति ते अढ । रक्षत
Imp 2nd dual of रक्ष रक्षति अरक्षीत ररक्ष ररिष्यति ररिष्य । अभापि-
पातां Passive Aor 2nd Dual of भाप भापते अभापिषे वभापे
भापिष्यते ।

28th Verse — तान् प्रत्यवादीत अथ राघव अपि *To them Rama too*
spoke in turn यथा रंक्षितं प्रस्तुत कर्म धर्म्यं *commence the righteous cere-*
mony as desired by you तथा मरुद्धि भवतां *by means of the wind of*

प्रतुष्टुवुः कर्मा ततः प्रकृतै-

स्ते यज्ञियैर्द्रव्यगणैर्यथावत् ।

दक्षिण्यदिष्टं कृतमार्त्विजोन्-

स्तद्यातुपानैश्चिचिते प्रसर्पत् ॥ २८ ॥

आपिङ्गुरुक्षोर्हृशिरस्यवालैः

शिरालजह्वैर्गिरिकूटदग्नैः ।

ततः क्षपाटैः पृथुपिङ्गलाक्षैः

खं प्राहपेण्यैरिव चानशोऽग्दैः ॥ ३० ॥

your asceticism शरदिग्गि संकल्पना let the arrow-fire blaze वा शरिभ्रमनेन
 in our fish-like form. प्रति यथाशीलं Nor 3rd चद पदति 100 L. 18.
 शेषकता Imp 3rd sing. of चद पृथवे चपुष्टुवुः पृथवे चपुष्टुवुः
 * 29th Verse — ते प्रतुष्टुवुः कर्मा ततः Then they commenced the ceremony
 यज्ञियैः यज्ञियैः यथावत् दद्यावत् with sacrificial things placed
 together according to rule कृतं च निर्दिष्टैः the ceremony was per-
 formed by competent celebrants दक्षिण्यदिष्टं instructed by those
 entitled to the concluding so ततः चानशोऽग्दैः the ceremony was pro-
 ceeding, but observed by the holders of Lots (i. e. Dakshas)
 प्रतुष्टुवुः Perf. 3rd pl. of कु श्रैति or श्रुति चलाशीन् तुष्टुवुः च चति चद ।
 चिचते 3rd perf. 3rd sing. of चिच चेतति चपुष्टुवुः चिचते चेतति चिचते
 प्र-चपुष्टुवुः 3rd perf. 3rd sing. of चद चपुष्टुवुः चपुष्टुवुः चपुष्टुवुः चपुष्टुवुः
 चदः ।

30th Verse — खं ततः चपुष्टुवुः चपुष्टुवुः Then usefully covered
 with a fish-like form (i. e. fish-like) चपुष्टुवुः चपुष्टुवुः चपुष्टुवुः
 having many sharp-pointed hair over the head चपुष्टुवुः चपुष्टुवुः
 having legs like a fish चपुष्टुवुः चपुष्टुवुः चपुष्टुवुः चपुष्टुवुः चपुष्टुवुः

अधिज्यचापः स्थिरबाहुमुष्टि-
 रुदञ्चिताक्षोऽञ्चितदक्षिणोहः ।
 तान् लक्षणः संनतवामजङ्घो
 जघान शुद्धेपुरमन्दकर्पो ॥ ३१ ॥
 गाधेयदिष्टं विरसं रसन्तं
 रामोऽपि मायाचणमस्त्रचुञ्चुः ।
 स्यात्तुं रणे स्मेरमुखो जगाद
 मारीचमुच्चैर्वचनं महार्थं ॥ ३२ ॥

शुद्धेपुरसाक्षे with broad brown eyes शरमेणै इव ज्ञेये as if by rain
 clouds चपादैः चाप + चट चटति चाटोन् चार चटिष्यति । शानरे perf
 3rd sing of चण चणुते चागिष्ट or चार चमिष्यते or चणुते चट । चर्द्धे,
 from चप and दा ।

31st Verse — लक्षणं तान् जघान Lakshmana killed them अधिज्यचाप
 having his bow strung स्थिरबाहुमुष्टि the fist of his arm being
 fixed उदञ्चिताक्ष his eyes looking upward अञ्चितदक्षिणा 1/2
 right thigh drawn in संनतवामजङ्घु the left leg bent forward शुद्धे
 his arrow being polished, 1 o sharp चमन्दकर्पि himself being no
 slow or dull drawer of the bow

32nd Verse — राम अपि Rama too चक्रचुञ्चुः well reputed in arms
 स्मेरमुख with a smiling face मारीच उच्चैः जगाद loudly addressed to
 Maricha मायाचणं famous for deceit गाधेयदिष्टं spoken of by the son
 of Gadhi (Viswamitra) विरसं रसन्तं banking harshly स्यात्तुं रणे and
 slaying in battle वचनं महार्थं the following speech of high import
 जगाद governs two accusatives here वचनं the speech spoken and
 मारीच the person addressed.

आत्मभरिस्त्वं पिशितैर्नराणां

फलेग्रहीन् हंसि वनस्पतीनां ।

श्रीवस्तिकत्वं विभवा न येषां

व्रजन्ति तेषां दयसे न कस्मात् ॥ ३३ ॥

अज्ञो द्विजान् देवयजीन्निहन्मः

कुर्मः पुरं प्रेतनराधिवासं ।

धर्मो ह्ययं दाशरथे निजा ना

नैवाध्यकारिष्महि वेदवृत्ते ॥ ३४ ॥

33rd Verse—आत्मभरि त्व पिशितै नराणां Thou that fillst thyself with the flesh of men फलेग्रहीन् हंसि वनस्पतीनां and likest thou who accept fruits from forest trees for their subsistence येषां विभवो whose substances श्रीयस्तिकत्वं व्रजन्ति never get to the morrow, living from hand to mouth तेषां दयसे न कस्मात् why dost thou not spare them, अस्मि 2nd sing pres of अस् अस्मि । श्रीयस्तिकत्वं, य morrow—श्रीयस्तिकत्वं that which comes to pass on the morrow व्रजन्ति 3rd pl of व्रज व्रजति अराजीत वराज व्रजियति । दयसे 2nd sing present of दे दयसे अदिन दिग्ने दास्यते ।

34th Verse—अज्ञो द्विजान् We eat up Brahmins ह्यनराणां निहन्मः we kill the worshippers of gods कुर्मः पुरं प्रेतनराधिवासं we make to us the residences of dead men धर्मो हि अयं दाशरथे निजा न for, O son of Dasaratha, this is our natural duty नैव अध्यकारिष्महि वेदवृत्ते nor have been made entitled to the Vedic rule of life अस्मि 1st pl of अस् अस्मि Imp 2nd sing अस्मि Imp 1st pl अस्मि अस्मि अस्मि अस्मि अस्मि अस्मि । निहन्मः 1st pl pres. of अस् अस्मि । कुर्मः pres 1st pl of कृ कर्ति कुर्तुः अकार्षीम् अकार्षीम् अकार्षीम् अकार्षीम् । अस्मि अस्मि अस्मि अस्मि अस्मि अस्मि 1st pl of अस् ।

धर्मोऽस्ति सत्यं तव राष्ट्रसाय

मन्यो व्यतिस्ते तु ममापि धर्मः ।

ब्रह्मद्विपस्ते प्रणिहन्मि येन

राजन्यवृत्तिर्धृतकार्मुकेयुः ॥ ३५ ॥

इत्थं प्रवादं युधि संप्रहारं

प्रचक्रतु राम निशाविहारौ ।

दृणाय मत्वा रघुनन्दनोऽथ

वाणेन रक्षः प्रधनान्निरास्यत् ॥ ३६ ॥

35th Verse — धर्मं क्वचि सत्यं तव राष्ट्रसायं O Rakshas, this is indeed thy duty or office क्वचि व्यतिस्ते तु मम अपि धर्मः but there exists another office too which is mine येन प्रणिहन्मि ते ब्रह्मद्विप by virtue of which I kill thee, the foe of Brahmans or sacrificial ceremonies राजन्यवृत्ति धृतकार्मुक इत्यु म, position being that of a Khatrya holding bow and arrow द्विपस्ते 3rd sing Atman of क्वचि क्व चिनि Imp 2nd sing रधि Impf आसीत् । प्रणिहन्मि pres 1st sing of चन क्वचि

36th Verse — रामनिशाविहारौ Rama and the night stalker एवं चक्रतु thus made प्रवादं युधि सम्प्रहार argumentation and contention, in battle रघुनन्दनं क्वचि then the son of Raghu दृणाय मत्वा thinking (i e dealing with) him as a piece of straw वाणेन रध प्रधनान् निरास्यत् cast the Rakshas out of the battle field by means of one arrow निरास्यत् Aor 3rd sing of चन चक्रेत् See L 3

जग्मुः प्रसादं दिजमानसानि

दौर्वापुका पुष्यचयं बभूव ।

निर्व्याजमिज्या ववृते वचश्च

भूयो वभाषे मुनिना कुमारः ॥ ३७ ॥

महीय्यमाना भवतातिमार्चं

सुराध्वरे घस्मरजित्वरेण ।

दिवोऽपि वजायुधभूषणाया

ङ्घ्रिणीयते वीरवती न भूमिः ॥ ३८ ॥

97th Verse — जग्मुः प्रसादं दिज मानसानि *The Deahm a man is obtained gratification दा दपुका पुष्यचयं बभूव the sky became a showerer of flowers निर्व्याजं द्याया ववृते the sacrificial ceremony remained undisturbed वचश्च भूयो वभाषे मुनिना कुमारः and the prince was addressed a speech by the Munis जग्मुः Perf 3rd pl of जग्मन् जग्मन् जग्मन् अस्मिन्वति गतः । दौर्वा verbal form from दृव दधेति दधेदीन् दधेर् दधिषति दधः । ववृते Perf 3rd s ष् of ववृत् ववृत् ववृषि ववृषेति ववृष्यते । वभाषे 3rd sing pass Perf. of भाष भाषते वभाषि वभाषते भाषितः ।*

38th Verse — भवता सुराध्वरे वज्ररजित्वरेण *By means of you, the conqueror of man-eaters (Rakshasas) at the divine sacrifices भूमिं वीरवती the earth being possessed of a hero अतिमार्चं महीय्यमाना and therefore highly honoured in the universe दिवोऽपि न जिघोषते is not ashamed even before heaven वजायुधभूषणाया which has the hundred-armed (Indra) for its ornament जिघोषते 3rd sing Nominal verb from जिघोष*

बलि वचने जलधि ममन्थे ।

जङ्गमृतं दैत्यबलं विजिग्य ।

कल्पान्तदुःम्या वसुधा तयोद्दे

येनियो भारोऽतिगुरुर्न तस्य ॥ ३८ ॥

इति द्रुपाणो मधुरं हितञ्च

तमाञ्चिह्नौघिनयशमूमिं ।

रामं मुनिः प्रीतमना भूतान्ते

यगांसि राज्ञां निजपृष्ठयिष्यन् ॥ ३९ ॥

इतः स्म मित्रावरुणौ किमेता ।

किमश्विनौ सोमरसं पिपासू ।

जनं समस्तं जनकाश्रमस्यं

रूपेण तावौजिहतां वृसिंहौ ॥ ४१ ॥

अजिग्रहत्तं जनको धनुस्तत्

येनाहिं दद्वैत्यपुरं पिनाकी ।

जिज्ञासमानो बलमस्य वाह्वो-

ईसन्नभाङ्क्षीद्रधुनन्दनस्तत् ॥ ४२ ॥

आहिहत्तं causal Aor 3rd sing of अह् to drink आहिह् आनरे अहिष्यत् ।
जिज्ञासदिष्यत् caus fut part of desiderative of ज्ञ् to desire जिज्ञासति
causal thereof जिज्ञासयति ।

41st Verse—इतः स्म मित्रावरुणौ किमेता *Are Mitra and Varuna come hither कि अश्विनौ or are they the Asvins for us सोमरसं पिपासू come here desirous of drinking the juice of the Soma इति नौ वृसिंहौ रूपेण औजिहतां those two great persons by means of their beauty set this on speculation जनं समस्तं जनकाश्रमस्यं all people in the hermitage of Janaka इतः hither अ expletive इतः or आ इतः past part. dual of इत् । पिपासू dual—desider. verbal of प् to drink—पिबति अयात् एषोर्पाठ्यति । औजिहतां causal Aor dual of अह् to speculate on अहते औहिह् अयाद्यत् अहिष्यते ।*

42nd Verse—अजिग्रहत्तं न जनको धनुस्तत् *Janaka made him (Rama) take up that bow येन आहिं दत्तं पिनाकी दैत्यपुरं by which the general a holder (Siva) had afflicted the town of the Daityas जिज्ञासमानो बलं वस्य वाह्वो desirous of a certaining the strength of his arms अहन् वमाङ्गीन् एधुनन्दनस्तत् the son of Lajhu laughing smothered at*

ततो नदीषणान् पथिकान् गिरिज्ञा-

नाह्वयकान् भूमिपतेरयोध्यां ।

दित्सुः सुतां योधहरैस्तुरङ्गै-

र्व्यसर्जयन्मैथिलमर्त्यमुख्यः ॥ ४३ ॥

शिप्रं ततोऽध्वन्यतुरङ्गयायी

यविष्ठवद् दृढतमोऽपि राजा ।

आख्यायकेभ्यः श्रुतस्त्रुवृत्ति-

रग्लानयानो मिथिलामगच्छत् ॥ ४४ ॥

अजिपदन् Aor causal 3rd sing of पद पदयति । कारिदन् Aor causal 3rd sing. of चरे चरेति कारीत चारि चरिष्यति । जिज्ञासमान pres. part besides of ज्ञा । पदन pres part of पद पदति पदयति कदापि कदापि । अभाहीत Aor 3rd sing of भज भजति भजन् भजयति भज ।

43rd Verse — ततो नदीषणान् पथिकान् गिरिज्ञानाह्वयकान् भूमिपतेरयोध्यां दित्सुः सुतां योधहरैस्तुरङ्गैर्व्यसर्जयन्मैथिलमर्त्यमुख्यः Then the chief of the men of Mithila दित्सुः सुतां desirous of getting away has daughter योधहरैस्तुरङ्गैः sent forth by means of horses capable of making conquests in battle अयोध्यां to Ayodhya आकापकान् भूमिपतेः messengers

44th Verse — ततोऽध्वन्यतुरङ्गयायी यविष्ठवद् दृढतमोऽपि राजा आख्यायकेभ्यः श्रुतस्त्रुवृत्तिरग्लानयानो मिथिलामगच्छत् Then the King Dasaratha आकापकान् यविष्ठवद् दृढतमोऽपि राजा having through news tellers heard of his son's affray शिप्रं मिथिलाः अगच्छत् quickly went to Mithila अध्वन्यतुरङ्गयायी ruling on horses good for roads यविष्ठवत् दृढतमोऽपि like himself being like a young man though very old अग्लानयान् having horses indefatigable in travelling

शतः सः सिखावहणी किमेता ।

किमश्विनौ सोमरसं पिपासु ।

जनं समस्तं जनकाग्रमस्थं

रूपेण तावैजिहतां नृसिंहौ ॥ ४१ ॥

अजिग्रहतां जनको धनुस्तत्

येनादिदृष्ट्यपुरं पिनाकी ।

जिज्ञासमानो बन्धमस्य दाष्टो-

हसन्नभाङ्घोऽपुनन्दनस्तत् ॥ ४२ ॥

ततो नदीष्वान् पथिकान् गिरिजा-

नाह्वयकान् भूमिपतेरयोध्यां ।

दित्सुः सुतां योधहरैस्तुरङ्गै-

र्व्यसर्जयन्मैथिलमर्त्यमुख्यः ॥ ४३ ॥

द्विप्रं ततोऽध्वन्यतुरङ्गयायी

यविष्टवद् दृढतमोऽपि राजा ।

आख्यायकेभ्यः श्रुतस्त्वनुवृत्ति-

रत्नानयानो मिथिलामगच्छत् ॥ ४४ ॥

अजिपद्वत् Aor causal 3rd sing of धर प्रथयति । आदिदत् Aor causal 3rd sing. of अरं अरति आदीत् आनरं अरिष्यति । मिथिलामान pres part (desider of आ । असन pres part of अस् अस्ति अस्मीते जहाय हसिष्यति । अनादीत् Aor 3rd sing of भज भवति बभूव भवति भज् ।

43rd Verse—तत मेथिलमर्त्यमुख्यः *Then the chief of the men of Mithila दित्सुः सुतां desirous of giving away his daughter व्यसर्जयत् योधहरैः तुरङ्गैः sent forth by means of horses capable of making conquests in battle अयोध्यां to Ayodhya आह्वयकान् भूमिपते messengers for meeting the King Dasaratha नदीष्वान् competent for dips in rivers, 1 e crossing rivers पथिकान् conversant with the road on the plains गिरिजान् and knowing mountain passes and roads*

44th Verse—तत राजा *Then the King Dasaratha आख्यायकेभ्यः श्रुतस्त्वनुवृत्ति having through news tellers heard of his son's affery द्विप्रं मिथिला अगच्छत् quickly went to Mithila अध्वन्यतुरङ्गयायी riding on horses good for roads यविष्टवत् दृढतम अपि himself being like a young man though very old अद्यानयाप having horses indefatigable in travelling*

दृन्दिष्ठमार्चीद्वसुधाधिपानां

तं प्रेष्ठमेतं गुरुवद्गुरिष्ठं ।

सहद्भ्रहान्तं सुवृताधिवासं

वंहिष्ठकीर्त्तिं र्यशसा वरिष्ठं ॥ ४५ ॥

त्रिवर्गपारीणमसौ भवन्त-

मध्यासयन्नासनमेकमिन्द्रः ।

विवेकदृश्वत्वमगात् सुराणां

तं मैथिलो वाक्यमिदं बभाषे ॥ ४६ ॥

हिरण्मयी साललतेव जङ्गमा

च्युता दिवः स्थासुरिवाचिरप्रभा ।

45th Verse — वरिष्ठकीर्त्तिं Janaka of wide spread reputation सहक equal to his guest Dasaratha मार्चीत त Jonouset him, 1 e received with honour एत दृन्दिष्ठ बहुधाधिपानां this most distinguished of kings प्रेष्ठ most amiable गुरुवत् गरिष्ठ most exalted like a piece for महाम् noble सुवृताधिवास the very repository of virtue यमसा वरिष्ठ high in reputation मार्चीत Aor 3rd sing of अर्च अर्चति आनर्च अर्चिष्यति अर्चित । दृन्दिष्ठ superlative of दृन्दादक, प्रेष्ठ of प्रिष्ठ, गरिष्ठ of गृह, वरिष्ठ of वरुण, वरिष्ठ of वर ।

46th Verse — अमैन्द्र इन्द्र Indra himself अथासयन् आसन एकं भवन्त त्रिवर्गपारीण making you, who had already attained the three great objects of life, sit on one and the same seat with him विवेकदृश्वत्वमगात् अगात् सुराणां obtained the position of an observer of discrimination among the gods तं मैथिल वाक्यमिदं बभाषे the king of Mithila addressed this speech to him, Dasaratha अथासयन् part causal of अधि आस आस । अगात् Aor sing of अग एति । बभाषे as in II 37

47th Verse — पुता मथिली The daughter, princess of Mithila

शशाङ्ककान्तेरधिदेवताकृतिः

सुता ददे तस्य सुताय मैथिली ॥ ४७ ॥

लब्धां ततो विश्वजनीनवृत्ति-

स्तामात्मनीनामुदबोढ रामः ।

सद्रत्नमुक्ताफलभर्मभूषां

संवहयन्तो रघुवंश्यलक्ष्मीं ॥ ४८ ॥

सुप्रातमासादितसम्पदं तद्-

वन्दारुभिः संस्तुतमभ्ययोर्ध्वं ।

अश्वीथराजन्यकहास्तिकाद्य-

मगात्सराजं बलमध्वनीनं ॥ ४९ ॥

द्विरपथी सातलवा इव जडता like a noceable golden Sils creeper
 च्युता दिव स्यासु अचिरप्रभा इव like a flush of unnoceable lightning
 dropped from the sky शशाङ्ककान्ते अधिदेवताकृति the very form of
 the goddess resident in the splendour of the moon ददे तस्य सुताय was
 given to his (Dasaratha's) son

48th Verse—तत राम विश्वजनीनवृत्तिः उदबोढ Then Rama devoted
 to the benefit of the universe married तं लब्धा च्यात्मनीया her thus
 obtained as his own सद्रत्न . decked in goal of amonds, pearls and
 gold मवहयन्तो रघुवंश्यलक्ष्मी augmenting the Fortuna of the family
 of Raghu उदबोढ Aor Atman 3rd sing of उद वृत्ति as in II.
 27, सवहयन्ती pres. part fem of उद वृत्ति ।

49th Verse—तद्वलं अश्वनीन That army of Dasaratha well suited
 for marching on the road सुप्रात having a fine auspicious morning
 आसादितसम्पद in the enjoyment of great joy वन्दारुभिः संस्तुत
 enlo-
 gized by bards अश्वीथराजन्यकहास्तिकाद्य abounds in horses, carriers

विशङ्कटो वक्षसि वाणपाणिः

सम्पन्नतालद्वयसः पुरस्तात् ।

भीमो धनुष्मानुपजान्वरत्निः

एति स्म रामं पथि जामदग्नयः ॥ ५० ॥

उच्चैरसौ राघवमाह्वतेदं

धनुः सवाणं कुरु मातियासीः ।

पराक्रमज्ञः प्रियसन्ततिस्तं

नम्रः क्षितोन्द्रोऽनुनिनीपुरूचे ॥ ५१ ॥

and elephants अथशेषे अगत पराज went towards Ayodhya with the king अगत Aor 3rd sing of एष

60th Verse—जामदग्नयः *The son of Jamadagni, Parnsurama विशङ्कट वक्षसि large chested वाणपाणि arrow in hand सम्पन्नतालद्वयसः like a full grown palm tree in stature भीमो धनुष्मान् fierce and armed with a bow उपजान्वरत्नि his hand reaching to the knee पुरस्तात् एति ए राम पथि encountered Rama in front of the road एति आ एति pres 3rd sing of एष ।*

61st Verse—उच्चैः क्षमौ राघव आह्वत *Loudly I challenge! the son of Raghu thus एद धनुः सवाणं कुरु Make this bow fitted with the arrow मा क्षतियासीः pass me not over क्षितोन्द्र the king पराक्रमज्ञ knowing his strength प्रियसन्तति and loving his own children न ऊचे said to him नम्रः अनुनिनीपुः humbly and desirous of consulting him आह्वत Aor Atman 3rd sing of ऊहः कथयति न ऊचाव ऊचवे कथयति ने । कुरु Imp 2nd sing of कुरु करोति । क्षति यासी Aor 2nd sing. (augmentation omitted because of मा) of क्षा यासि अघानीत यथैः यास्यति । अनुनिनीपुः verbal desiderative of नी ययति निनीयति । ऊचे Perf Atman 3rd sing of ऊच ।*

अनेकशः निर्जितराजकसुत्वं

पितृनताप्सुर्निर्दपरक्ततोयैः ।

संक्षिप्य संरम्भमसद्विपक्षं

कास्थार्भकेऽस्मिंस्तव राम रामे ॥ ५२ ॥

अजीगणत् दाशरथं न वाक्यं

यदा सदर्पण तदा कुमारः ।

धनुर्व्यकाशीद्गुरुवाणगर्भं

लोकानलावीद्विजितांश्च तस्य ॥ ५३ ॥

52nd Verse — अनेकशः निर्जितराजक इत् *You who have often con-
quered / multitudes of kings* विद्वृण चताप्सुर्निर्दपरक्ततोयै *(You have made
offerings to the manes with the blood of kings for water)* संक्षिप्य संरम्भ
असत विपक्ष *refrain thy wrath which has no existent enemy for its
object तव का वाक्या अर्भके अस्मिन् राम what concerns can you hate for
this shall Rama to challenge him as an equal राम O Rama
चताप्सुर्नि Aor 2nd sing of दप as in 1 2 संक्षिप्य Imp 2nd sing
of क्षिप विपक्षि अक्षेप्सुति विपक्ष सेष्यति चित्त ।*

53rd Verse — यदा म दर्पेण *When he through haughtiness दाशरथं
वाक्यं न अजीगणत् did not count for anything the words of Dasa-
ratha तदा कुमारः then the prince Rama धनुर्व्यकाशीन् गुरुवाणगर्भं
drew the bow with a heavy arrow within it तस्य विजितान् लोकान् च
अलावीत् and demol shed his (Parasurama's) conquered worlds
अजीगणत् Aor 3rd sing of गण गणयति 10th Conjugation. वि
अकाशीत् Aor 3rd sing of अकष कषति (or कषति) अकाशीन् अलावीत्
अकषत् चकषं कषति कर्षति कषत् । अलावीत् Aor 3rd sing of लू लुनति
लुनीते अलावीत् अलाविष्ट कृत्वा लुखवे लायति ते लून ।*

जिते नृपारौ सुमनीभवन्ति

शब्दायमानान्यशनैरशङ्कं ।

दृढस्य राज्ञोऽनुमते बलानि

जगाह्विरेऽनेकमुखानि मार्गान् ॥ ५४ ॥

अथ पुरुजवयोगान्नेदयदूरसंस्थं

दवयदतिरयेण प्राप्तमुर्वीविभागं ।

क्लमरहितमचेतनीरजीकारितक्षां

बलमुपहितशोभां तूर्णमायादयोध्यां ॥ ५५ ॥

54th Verse — जिते नृपारौ *The enemy of kings, Parasurama being overcome* बलानि सुमनीभवन्ति *the forces of Dasaratha being glad lened in mind* शब्दायमानानि अशनैः *shouting loudly* दृढस्य राज्ञः अनुमते *by command of the old king* अशङ्कं जगाह्विरे अनेकमुखानि मार्गान् *fearlessly took to the roads taking various ways in separate companies* सुमनीभवन्ति pres part neut plural. जगाह्विरे Perf 3rd pl of गच्छ गच्छत अगच्छिष्ट or अगच्छ अगच्छ गच्छिष्यते or गच्छते गच्छ ।

55th Verse — अथ वन *Then the army* पुरुजवयोगात् *by reason of great rapidity* नदयत दूरसंस्थं *quickly nearing sites far off* दवयत अतिरयेण प्राप्त उर्वीविभागं *and by means of great swiftness again as quickly distancing behind the part of the earth reached* क्लमरहितमचेतनीरजीकारितक्षां *the soil of which had been made dustless by sweeping and watering उपहितशोभां and which had been decorated by banners and flags* नैदयत pres part neut. derived from अतिक्राम् agrees with वनम् । दवयत the same from दूर । अचेतत the same from चित्त चेतति अचेतनी चिचत अतिव्यतिः आयात Impf 3rd sing. of आ-या याति अयासीत् यथा यास्यति यात ।

BOOK III

वधेन संख्ये पिशिताशनानां

शत्रान्तकस्याभिभवेन चैव ।

आव्यम्भविष्यु र्यशसा कुमारः

प्रियम्भविष्यु न स यस्य नासीत् ॥ १ ॥

ततः सुचेतीकृतपौरभृत्यो

राज्येऽभिपेक्ष्ये सुतमित्यनीचैः ।

आघोपयन् भूमिपतिः समस्तं

भूयोऽपि लोकं सुमनीचकार ॥ २ ॥

1st Verse —वधेन संख्ये पिशिताशनानां *By the slaughter in battle of raw flesh eaters (Rakshases) शत्रान्तकस्याभिभवेन चैव and also by the overthrow of the exterminator of Kaketryas, i. e. Parasurama कुमारः यशसा आव्यम्भविष्यु the prince having become magnified by his consequent reputation न आसीत् च there was no such person यस्य प्रियम्भविष्यु न whose beloved he was not, or had not become आसीत् Impf 3rd sing of अस्ति चित् ।*

2nd Verse —ततः सुतमित्यनीचैः *Then the King Dasaratha सुचेतीकृत-पौरभृत्यः by whom citizens and dependents had already become glad lened in mind आदि वयन् अनीचैः proclaiming aloud राज्ये अभिपेक्ष्य सुतः I will anoint my son to royalty भूयोऽपि सुमनीचकार again made gladdened in mind समस्तं लोकं the whole people सुमनीचकार Perf 3rd sing of सुमनीकरोति । अस्ति देख्ये 1st let sing Atman of अस्ति अस्ति स अस्ति अस्ति अस्ति अस्ति अस्ति अस्ति अस्ति अस्ति । आघोपयन् pres part of आघोपयति ।*

आदिशदादीतल्लशानुकल्पं
 सिंहासनं तस्य सपादपीठं ।
 सन्तप्तचामीकरवल्गुवज्रं
 विभागविन्यस्तमहार्धरत्नं ॥ ३ ॥
 प्रास्थापयत् पूगकृतान् स्वपोषं
 पुष्टान् प्रयत्नाद्दृढगात्रबन्धान् ।
 सभर्मकुम्भान् पुरुषान समन्तात्
 पत्कापिणस्तीर्थजलार्थमाशु ॥ ४ ॥
 उक्षाम्पुचक्रुर्नगरस्य मार्गान्
 ध्वजान् बबन्धुर्मुमुचुः खड्गपान् ।

3rd Verse — अदिशत् तस्य सिंहासनं सपादपीठं He ordered his (Ra-
 ma's) throne with a foot rest आदीतल्लशानु कल्पं like blaring fire in
 colour and splendour सन्तप्तचामीकरवल्गुवज्रं because it was studded
 with diamonds shining like purified gold विभागविन्यस्तमहार्धरत्नं and
 set in different places with very costly gems आदिशत् Aor 3rd
 sing of आदिशति दिशति अदिशत् दिदिशत् दक्ष्णात् दिष्टः ।

4th Verse — उक्षाम्पुचक्रुर्नगरस्य मार्गान् ध्वजान् बबन्धुर्मुमुचुः खड्गपान्

सभर्मकुम्भान् with golden pots पत्कापिणः used to foot exercises तीर्थजलार्थं
 for getting water from holy places

5th Verse — अर्थवराज्ञानिपुषानिपुषाः Competent persons appointed
 to various offices उक्षा प्रचक्रुः नगरस्य मार्गान् made the streets of the town
 watered ध्वजान् बबन्धुः put up flags मुमुचुः खड्गपान् sent up license

दिशश्च पुष्पैश्चकरुर्विचित्रै-

रथेषु राज्ञा निपुणा नियुक्ताः ॥ ५ ॥

मातामहावासमुपेयिवांसं

मोहादपृष्ट्वा भरतं तदानौ ।

तत्केकयी सोढुमशकुवाना

ववार रामस्य वनप्रयाणं ॥ ६ ॥

कर्णेजपैराहितराज्यलोभा

स्त्रैरेण नीता विकृतिं लघिम्ना ।

to the sky दिशश्च पुष्पैश्चकरुर्विचित्रै *dispersed various coloured flowers in all quarters.* उवाच चक्रुः the preposition च inserted in उवाच चक्रुः Perf 3rd pl of उच्यते उच्यते चैव च उच्यते । इदम् the same of उच्यते । मुमुक्षुः the same of मुच्यते मुच्यते इत्युच्यते मुमुक्षुः मोक्षाय मुञ्चते । चक्रुः the same of कृ कृति चक्रुः रते चकार कर्त्तव्ये न or कर्त्तव्ये कर्त्तव्ये ।

6th Verse —तत्र केकयी स ड अशकुवन्तः *Kelays being unable to bear that decoration of the city सोढुना अष्टुना not having by reason of her ignorance and impatience inquired through a messenger भरतं तदानौ मातामहावासं उपेयिवांसं of Bharata who was at that time in the residence of his maternal grandfather ववार रामस्य वनप्रयाणं begged of the king an order for Rama's going to the forests सोढु* Inf of उच्यते उच्यते अपरिच्छेदं लघिम्ने भाट्ट । अशकुवन्तः pres part fem Atmana of अकृ कृति अकृतं कृत्वा अकृति कृत । उपेयिवांसं part. perf उपेयः accus singular अष्टुना Indeel part of अश्नु अश्नुति अशुनीत अश्नु प्रख्यात अष्ट । ववार Perf 3rd sing of व वृत्ति वृत्ते वृत्ति वृत्ति वृत्ति मे ।

7th Verse —कर्णेजपैश्चाहितराज्यलोभा *Filled with ambition for the empire by evil minded whisperers कर्णेन नीता विकृतिं लघिम्ना worked*

रामप्रवासे व्यमृशन्न देशं

जनापवादं सनरेन्द्रमृत्युं ॥ ७ ॥

वसूनि देशांश्च निवर्त्तयिष्यन्

रामं नृपः संगिरमाण एव ।

तयावजज्ञे भरताभिषेको

विपादशङ्कुश्च मत्तौ निचखे ॥ ८ ॥

ततः प्रविव्राजयिषुः कुमार-

मादिश्वदस्याभिगमं वनाय ।

up to perverseness by low womanishness रामप्रवासे नि-वमृशन्न म-दोषं
did not calculate the calamity in Rama's banishment जनापवादं सनरेन्द्र-
मृत्युं popular disgrace together with the king's death सविष्ठा fern.
of masc. लक्ष्मिणा वि व्यमृशत् Impl 3rd sing of व्यमृशति व्यमृशतीत्
व्यमृशतीत् मममं वसूनि मर्येति ।

8th Verse — राम निवर्त्तयिष्यन् With a view to stop Rama's banish-
ment एव भरताभिषेक the king having promised to Kekyll वसूनि
देशान् च एव treasures and provinces also तथा अरजज्ञे was by her
slighted or refused in his offer भरताभिषेका विपादशङ्कुश्च The instal-
lation of Bharata and the spear of grief मत्तौ निचखे was driven in
his heart सगिरमाण pres part of सू निरति अमरीत जनापवादं मर्येति
मर्येति शीर्षं । अरजज्ञे 3rd sing pres part प्रा जातात् । नि-चखे
Pass perf 3rd sing of अम अमति अमानीत् and अमनीत् अमना
अनिच्छति अत ।

9th Verse — ततः राजा व्रजन् Then the king grieving प्रविव्राजयिषु
कुमारं विलग्नं to send Rama away मादिश्वदस्याभिगमं वनाय ordered
his proceeding to the forest भौमिनिषीतानुसरण followed by the son
of Sumitra and by Sita पुमकनेष्व एव in a chariot driven by Sr-

सौमित्रिसीतानुचरस्य राजा

सुमन्तनेत्रेण रथेन शोचन् ॥ ९ ॥

केचिन्निनिन्दु नृपमप्रशान्तं

विचुकुशुः केचन सासमुच्चैः ।

उचुस्तयान्ये भरतस्य मायां

धिकेकयीमित्यपरो जगाद् ॥ १० ॥

गतो वनं शोभवितेति रामः

शोकेन देहे जनतातिमात्रं ।

धीरास्तु तत्र च्युतमन्यवोऽन्ये

दधुः कुमारानुगमे मनांसि ॥ ११ ॥

mantra आदिचत् Aor. 3rd sing दिग् दिगति । सुमन्तनेत्रेण । ९ of which Sumantra was the guide, from wh to lead

10th Verse —केचित् निनिन्दुः क्व क्वश्च न्न Some blamed the king as destitute of self control विचुकुशुः केचन सासं उच्चैः Some cried aloud with tears in their eyes उचु तथा अन्ये भरतस्य मायां others spoil of Bharata's deceitery धिके केकरो इति अपरो जगाद् others againt said "I'm on Nekya!" निनिन्दु Perf 3rd pl निन्द निन्दति चनिन्धीत् निन्दिषति । वि चुकुशु Perf 3rd pl of कृञ् क्रोषति अक्रुचत चुभाह क्रोषति ऋष्ट । जगाद् Perf 3rd sing गद् गदति जगादीत् गदिष्यति गदित्वा

11th Verse —गतो वनं च्य भविता राम To-morrow Rama will be gone to the forests इति शोकेन with this grief जनता चतिमात्र देहे the people burnt excessively धीरा तु तत्र च्युतमन्यव but others who were there calm in their judgments च्युतमन्यव giving up grief दधु कुमारानुगमे मनांसि they placed their minds on following the prince भविता

रामप्रवासे व्यमृशन्न देशं

जनापवादं सनरेन्द्रमृत्युं ॥ ७ ॥

वसूनि देशांश्च निवर्त्तयिष्यन्

रामं नृपः संगिरमाण एव ।

तयावजज्ञे भरताभिषेको

विपादशङ्कुश्च मत्तौ निचखे ॥ ८ ॥

ततः प्रविव्राजयिषुः कुमार-

मादिक्षदस्याभिगमं वनाय ।

up to perserseness by low womanishness रामप्रवासे वि-व्यमृशन्न म.देशं did not calculate the calamity in Rama's banishment जनापवादं सनरेन्द्र-मृत्युं popular disgraces together with the king's death चक्षिष्या fem of masc. क्षिपिष्वा । वि व्यमृशन् Impf 3rd sing of व्यमृ व्यमृति अघाचीत् अघाचीत्त ममर्षं चक्षति मर्षयति ।

8th Verse —राम निवर्त्तयिष्यन् With a view to stop Rama's banish-ment एव संगिरमाण the king having promised to Kekaya वसूनि देशान् च एव treasures and provinces also तया अवजज्ञे was by her slighted or refused in his offer भरताभिषेक विपादशङ्कुश्च The instal-lation of Bharata and the spear of grief मत्तौ निचखे was driven in his heart संगिरमाण pres part of संगिरति अगारीत अगार मरीच्यति मरिच्यति शीर्षं । अवर्जय 3rd sing perf pass शा जानाति । नि चखे Pass perf. 3rd sing of चख अचति अचानीत् and अचनीत् चखाम अचिष्यति क्षात ।

9th Verse —ततः राजा शङ्खन् Then the king greeting प्रविव्राजयिषु कुमार willing to send Rama away आदिक्षन् अयं अभिगमं वनाय ordered his proceeding to the forest मैत्रिभिधीमानुषरस्य followed by the son of Sumitra and by Sita सुमन्त्रनेवेश रथेन in a chariot driven by Su

सैमित्रिसीतानुचरस्य राजा

सुमन्त्रनेत्रेण रथेन शोचन् ॥ ९ ॥

केचिन्निनिन्दु नृपमप्रशान्तं

विचुकुशुः केचन सासमुच्चैः ।

जचुस्तथान्ये भरतस्य मायां

धिकेकधीमित्यपरो जगाद् ॥ १० ॥

गते वनं शोभवितेति रामः

शोकेन देहे जनतातिमात्रं ।

धीरास्तु तत्र च्युतमन्यवोऽन्ये

दधुः कुमारानुगमे मनांसि ॥ ११ ॥

mantra आदिचत Aor 3rd sing दिश दिशति । सुमन्त्रनेत्रेण १ ० of which Samantra was the guide, from नी to lead

10th Verse —केचित् निनिन्दुः शप शपन् न Some blame the king as destitute of self control विचुकुशुः केचन सासं उच्ये Some eriel aloud with tears in their eyes जचु तथा अन्ये भरतस्य मायां others spoke of Bl or ita's ek canery धिकेकधी इति शपरा जगाद् others agam said 'Eie on Kehay!' निनिन्द Perf 3rd pl निन्द निन्दति अनिन्दीत् निनिन्दति । वि चुकुशु Perf 3rd pl of कृश क्रीडति चकृचत् चृताम् प्रोच्यति कृष्ट । जगाद् Perf 3rd sing गद् गहति जगादीत् गदिष्यति गदित्वा ।

11th Verse —राम वनं अ भविता राम To-morrow Rama will be gone to the forests इति शोकन with this grief जनता अनिमात्र दधु the people burnt excessively धीरा तु तत्र अन्ये bit others who were there calm in their judgments च्युतमन्य giving up grief दधु कुमारानुगमे मनांसि they placed their minds on following the prince भविता

प्रस्थास्यमानावुपसेदुपस्तौ

शोशुच्यमानानिदमूचतुस्तान् ।

किं शोचतेहाम्युदये वतास्मान्

नियोगलाभेन पितुः कृतार्थान् ॥ १२ ॥

असृष्ट यो यश्च भयेष्वरक्षीद्-

यः सर्वदास्मानपुपत्स्वपोषं ।

महोपकारस्य किमस्ति तस्य

तुच्छेन यानेन वनस्य मोक्षः ॥ १३ ॥

Fut. 3rd sing of भू भवति अमूत भभूव भविष्यति । हेरे Perf Pass 3rd sing दृष्ट दृष्टि अभासीत ददात् दद्यात् दद्व्य । दधु Perf. 3rd pl of धा दधाति दधो अघात धास्यति दित ।

12th Verse — प्रस्थास्यमानौ नौ The two princes about to depart इदं उचतु spoke thus or thus शोशुच्यमानान नाम उपसेदुष to the deeply grieving persons who had come in their way किं शोचत वत इष why should you, pray, grieve here अम्युदये अस्मान् for us ॥ our exaltation नियोगलाभेन पितुः कृतार्थान् having accomplished our objects by obtaining a command from our father प्रस्थास्यमानौ Fut part nom dual of स्था । शोशुच्यमानान Pres part accus pl frequentative of शुच । उपसेदुष Perf part कतु acc pl of घट् सेदियान सद्विभो । शोचत Imp 3rd pl शच ।

13th Verse — असृष्ट य He who produced us यश्च भयेषु अरक्षीत and who defended us in fears and perils य सर्वदा अस्मान् अपुपत्स्वपोषे who always cherished us as his own महोपकारस्य तस्य किं अस्ति मोक्ष what return is this for his great benefits तुच्छेन यानेन वनस्य by a trifling departure for the forests असृष्ट Aor 3rd sing Atman

विद्युत्प्रणाशं सवरं प्रनष्टो

यदोद्भिषोपं तृणवद्विशुष्कः ।

अर्थे दुराये किमुत प्रवासे

न शासनेऽवस्थितो यो गुरूणां ॥ १४ ॥

पौरा निवर्त्तध्वमिति न्यगादी-

त्तातस्य शोकापनुदा भवेत् ।

मा दर्शितान्यं भरतश्च मत्तो

निवर्त्तयेत्याह रथं स हृतं ॥ १५ ॥

of एत 4th conj सद्यते सद्यते सद्यते । अरसीत Aor 3rd sing of रथ रथति रथे &c । अद्यते the same of उप पृथति पृथे पृथति पृथे ।

14th Verse — विद्युत् प्रणाशं च सवरं प्रनष्ट *Better that he perish like the vanishing of lightning यदा फलं प्राप त्ववक्तु विशुष्क or wither like the upheaved grass arising up अर्थे दुराये even in matters difficult of attainment कि उक्तं प्रवासे what to say (to say nothing) of a mere residence abroad न शासने अवस्थितो यो गुरूणां who does not stand by the commands of his parents प्रणमः The nasal becomes cerebral in मय when it terminates in म । विनष्ट Here मय does not terminate in न and therefore the nasal does not change into the cerebral*

15th Verse — पौरा निवर्त्तध्व *Citizens! do ye stop* इति न्यगादीत् *thus he spoke* तातस्य शोकापनुदा भवेत् *be ye assagers of our father's grief* मा दर्शितं भरतं च अन्य मत्तं *and do not look upon Bharata as different from myself* निवर्त्तय रथं इति आह स हृतं *stop the carriage, thus he spoke to the coachman* Sumantra निवर्त्तध्व Imp 2nd pl of रथ रथति । भवेत् the same of भू भवति अभूत् भूय भविष्यति । दर्शितं

ज्ञात्वेङ्गितैर्गतत्वरतां जनाना-

मेकां शयित्वा रजनीं सपौरः ।

रक्षन् वनेवासकृताद्भयात्तान्

प्रातश्छलेनापजगाम रामः ॥ १६ ॥

अस्वाधुरसं करुणं हवन्तो

मुहुर्मुहुर्न्यश्चसिपुः कवोष्णं ।

हा राम हा कष्टमिति ब्रुवन्तः

पराङ्मुखैस्ते न्यवृतन्मनोभिः ॥ १७ ॥

the same of हत without the augment See II 1 निबन्धेय Imp
2nd sing causal of हत । वाच from हू

16th Verse — ज्ञाना इङ्गितैर्गतत्वरतां जनानां *Understanding by signs
the people's disposition to go with him* रजनीं शयित्वा सपौरः
sleeping one night with the citizens रक्षन् वन वासकृताद् भयात् तान्
protecting them from the fear of forest & cellars, lions, &c प्रातः छलेन
अपजगाम राम *On the plea of morning duties Rama went away*
ज्ञाना Indeclinable part. या जागामि । शयित्वा the same of शी हते
-चुरविष्ट शिष्टे शयिष्यत शयित ।

17th Verse — ते अस्वाधुरसं करुणं हवन्तः *They pitiously wailing shed
tears* मुहुः मुहुः न्यश्चसिपुः कवोष्णं *again and again they breathe* हा राम हा कष्टं इति ब्रुवन्तः *“O Rama! O the
trouble!”* पराङ्मुखैः *मनोभिः* *they returned with their minds
turned aside, i. e. their minds turned in the direction of Ravana.*
हवन्तः pres part pl व रीति or वतीति वरापीत् वराव वविष्यति वत ।
नि अचसिपुः Aor 3rd pl अच वषिति Imp! अचपीत् or अचपत् Aor
अचपीत् अवाच वविष्यति । म्हातत Aor 3rd sing parasmai of हत
वतसे ।

सूतोऽपि गङ्गासलिलैः पवित्रां

सहाश्वमात्मानमनल्पमन्युः ।

ससीतयो राघवयोरधीयन्

श्वसन् कदुष्णं पुरमाविवेश ॥ १८ ॥

प्रतीयुषा पू र्दृष्ट्वा जनेन

दौर्भानुशीतांशुनिराकृतेव ।

राजन्यनक्षत्रसमन्वितापि

शोकान्धकारश्चतसर्वचेष्टा ॥ १९ ॥

18th Verse—सूत अपि The coachman too सहामन्त्रिते पवित्रा
having purified with the waters of the Ganga सहाश्व आत्मान himself
with the horses अनल्पमन्यु being with no little grief अधीयन् remem-
bering, i e, thinking अधीतयो राघवयो of the sons of Raghu with
Sita श्वसन् कदुष्ण breathing fiercely पुरं आविवेश entered the city
पवित्रा Indeed part पू पुनाति पुनीते or पदत्र चपावीत अपविष्ट पुपुषु पुपुवे
परिवर्तिते ते अधीयन् pres part अधि इक । आ विवेश Perf 3rd sing
of विश विभक्ति अविद्यत विद्यत वैद्यति विद्य

19th Verse—प्रतीयुषा जनन By the people returning पू दृष्ट्वा the
city was seen दौ भानुशीतांशुनिराकृता इव like the sky bereft of the
sun and moon राजन्यनक्षत्रसमन्विता अपि though joined with royal
relatives as stars शोकान्धकारश्चतसर्वचेष्टा destitute of all active motion
through the darkness of grief वसीयुषा Perf part (कृष्) Instr sing
of प्रति १ प्रतीदिषात् । दृष्ट्वा १st s Perf 3rd sing of दृश् ।

विलोक्य रामेण विना सुमन्त्र-

मच्योष्ट सत्वान्नृपतिश्रुताशः ।

मधूनि नैपीद्वरलिपन्नगन्धै

र्मनारमे न व्यवसिष्ट वस्त्रे ॥ २० ॥

आसिष्ट नैकत्र शुचा व्यरंसीत्

हताहतेभ्यः क्षितिपालभाग्यः ।

स चन्दनोशिरमृणालदिग्धः

शोकाग्निनागात् द्युनिवासभूयं ॥ २१ ॥

20th Verse.—विलोक्य रामेण विना सुमन्त्र *Seeing Sumantra without Rama* दृष्ट्वा च्युताश *the king destitute of hope* अच्योष्ट सत्वात् *stripped from his natural state* नृपती न रपीत *he desisted not, or had no relish for, honey or sweet drinks* वलिपन्न गन्धै *did not anoint his body with perfumes* मनोरम न व्यवसिष्ट वस्त्रे *did not dress himself with fine clothing* अच्योष्ट Aor 3rd sing च्यु च्युते अच्योष्ट च्युच्युते च्योच्यते । रपीत Aor 3rd sing इष रचति रयेष रथति रथ । वि वलिपन्न Aor 3rd sing लिप लिप्यति लिपन्न लेप्यति लिप्यति । वि-व्यवसिष्ट Aor 3rd sing वस वसे वसन्न वसिष्यते वसिष्यति ।

21st Verse —आसिष्ट न एकत्र शुचा *Through grief he did not sit in any one place, i. e., was restless* व्यरंसीत् हताहतेभ्य क्षितिपालभाग्य *he was averse to official duties referring to kings* सचन्दनोशिरमृणालदिग्धः *he, being plastered with sandal wood, fragrant grass and lily stalks* शोकाग्निना अनाम द्युनिवासभूयं *by the fire of grief he got to the state of celestials, i. e., died* आसिष्ट Aor 3rd sing of आस आसे आसाद्यते । वि व्यरंसीत् the same of रम रमते (see I 2) here it is *parasmai* because of preposition वि । दिग्ध past pass part of दिद् दिदिदि दिदिदि अदिद्यत् त दिदिदि दिदिदि दिदिदि धेद्यति ते । द्यु निवास भूय neutr acc sing

विचक्रुश्च भूमिपते र्महिष्यः •
 केशान् लुलुञ्चुः स्वपूषि जघ्नुः ।
 विभूषणान्यनुमुचुः क्षमायां
 पेतु र्वभञ्जु र्वलयानि चैव ॥ २२ ॥
 ताः सान्त्वयन्ती भरतप्रतीक्षा
 तं बन्धुता न्यक्षिपदाशु तैले ।
 दूतांश्च राजात्मजमानिनीपून
 प्रास्थापयन्मन्त्रिमतेन यूनः ॥ २३ ॥

22nd Verse—विचक्रुश्च भूमिपते र्महिष्यः *The scoundrels of the king
 cried bitterly केशान् लुलुञ्चुः love off their hairs स्वपूषि जघ्नुः struck
 their own bodies विभूषणान् अनुमुचुः cast away their ornaments क्षमायां
 पेतु fell on the ground र्वभञ्जु र्वलयानि चैव and smashed their bracelets
 वि चक्रुश्च 3rd pl Perf क्रुञ्च क्रुञ्चति अक्रुञ्चत अक्रुञ्चन् क्रोण्यात् । लुलुञ्चुः
 3rd pl Perf लुञ्च लुञ्चति अलुञ्चति लुञ्चन् । जघ्नुः 3rd pl Perf of जघ्न
 जघ्नो । पेतु मुचुश्च 3rd pl मुचु मुचति see III 5 supra पतु 3rd
 pl Perf of पत पतति अपतत पतत पतित्यति पतित । र्वभञ्जु the same
 of भज भजति अभाहञ्चति भहञ्चति भज ।*

23rd Verse—बन्धुता *The relatives of the king or the royal
 family ता सान्त्वयन्ती consoling them, the queens भरतप्रतीक्षा being
 in expectation of Bharata तं प्रास्थापयन् चाम्पु तेन quickly put him
 (his body) in oil दूतांश्च यून प्रास्थापयन् and sent youthful
 messengers राजात्मज मानिनीपून such as were descendants of bringing
 back the King's son Bharata मन्त्रिमतेन by the advice of the
 ministers बन्धुता collectively "relatives," सान्त्वयन्ती pres. part fem
 nom sing नि प्रास्थापयत् 1mũf 3rd sing of विप चिरति अवेष्टीत् ।*

सुप्तो नभस्तः पतितं निरीक्षा-

ञ्चक्रे विवस्वन्तमधः स्फुरन्तं ।

आख्यदसन्मातृकुले सखिभ्यः

पश्यन् प्रमादं भरतोऽपि राज्ञः ॥ २४ ॥

अशिश्रवन्नात्ययिकं तमेत्य

दूता यदार्थं प्रिययासयन्तः ।

आंहिष्ट जाताञ्जिह्वियस्तदासा-

वुक्कण्डमानो भरतो गुरूणां ॥ २५ ॥

या निनीषन् acc. pl Desider of नी, यून acc pl of रुचन् रुमा युवानौ ।

24th Verse — भरत अपि Bharata too मातृकुले बभूव duelling in his mother's family चाख्यत साख्य sail to his friends पश्यन् प्रमाद seeing or apprehending etil दृष्ट निरीक्षाञ्चक्रे sleeping I saw नभस्तः पतितं विवस्वन्तं the sun dropped from the sky अथ स्फुरन्तं moving below स्फुरन्त pres part acc. sing of स्फुर see I 27 चाख्यत Aor 3rd sing of चा ख्या see I 19

25th Verse — दूता, एत्य The messengers having come यदा अर्थं चात्ययिकं न न अशिश्नन् when they did not cause him (Bharata) to hear of the disastrous affair प्रिययासयन्तं causing him to desire returning home तदा अपि भरता then he, Bharata उक्कण्डमान गुरूणां anxiously thinking of his parents जाताञ्जिह्विय having become desirous of going homeward आंहिष्ट departed अशिश्नन् Aor 3rd pl causal of अ शिश्नोति । प्रिययासयन्तं causal of desider of या पति । आंहिष्ट Aor 3rd sing of अह अरते आनञ् अदिषत् ।

बन्धूनशङ्कित्त समाकुलत्वा-

दासेदुपः स्नेहवशादपायं ।

गोमायुशारङ्गगणाय सम्यङ्

नायासिपु भीममरासिपुश्च ॥ २६ ॥

स प्रोपिवानेत्य पुरं प्रवेक्ष्यन्

शुश्राव घोषं न जनौघजन्यं ।

आकर्णयामास न वेदनादा-

न्न चापलेभे वणिजां पणायाः ॥ २७ ॥

चक्रन्दुरुच्चैर्नृपतिं समेत्य

तं मातरौऽभ्यर्णमुपागतास्ताः ।

26th Verse — बन्धून शङ्कित्त *He feared for his relatives* ज्येष्ठवशान् *from his anxiety* समाकुलत्वात् *proceeding from affliction* चासदुप *वशात्* *that they had got to destruction* गोमायुशारङ्गगणाय *groups of jackals and deer too* सम्यङ् *न* आयासिपु *did not come suspiciously* भीमं *मरासिपुश्च* *and the* यत्त *yelled fearfully* शङ्कित्त *Aor 3rd sing of शङ्क* शङ्कते *ममङ्क* शङ्कित्तो *चा* सेदुप *Perf part कतु* Acc pl *आयासिपु* *Aor 3rd pl of रम* रमति *आराभीत* ररास *रमिष्यति* ।

27th Verse — स प्रोपिवान इत्य *He having come after residing abroad, 1 ७, 10, 12* in his maternal relatives' house पुरं प्रवेक्ष्यन् *being about to enter the city* न शुश्राव घोषं *did not hear any noise* जनौघजन्यं *such as is caused by a multitude of men* आकर्णयामास *न* वेदनादान् *did not hear any sound of the Veda being read* न च अपलेभे वणिजा पणाया *did not observe any buying and selling among tradesmen*

28th Verse — मातरः *The mothers* न चभ्यर्णं *सम्यङ्* *having ap-*

पुरोहितामात्यमुखाश्च योधा

विद्वहमन्युप्रतिपूर्णेमन्याः ॥ २८ ॥

दिदृक्षमाणः परितः ससीतं

रामं यदा नैक्षत लक्ष्मणञ्च ।

रोरुद्यमानः स तदाभ्यष्टच्छद्

यथावदाख्यन्नथ वृत्तमस्मै ॥ २९ ॥

आवह्वभीमभ्रुकुटीविभङ्गः

श्रेथीयमानारुणरोद्रनेत्रः ।

*proached him near उपगताया with tears gushing out चक्रन् ५३
एवमिति cried loudly for the King पुरोहितामात्यमुखाश्च योधा and the
soldiers too with the priests and ministers at their heels विद्वहमन्युप्र
तिपूर्णेमन्या with throats choked with augmented grief अमात्य min-
ister—royal attendants from अमा सपार्थि (Bharata mistle) comp
the Greek ἄμα पद्याङ्गीया मिरा मन्या (Amara) चक्रन् 3rd pl. Peri of
क्रन्द क्रन्दति अक्रन्दीत क्रन्दिष्यति ।*

*29th Verse—दिदृक्षमाण परितः ससीत राम Looking around dissi-
ous of seeing Rama with Sita लक्ष्मण च and Lakshmana too यदा न
ऐक्षत when he did not see them रोरुद्यमान स तदा अभ्यष्टच्छद् he then
intensely crying enquired of them यथावत् आख्यन्नथ वृत्तं अस्मै they
told him truly what had happened दिदृक्षमाण pres. part desid
of दृश् दिदृक्षति त । ऐक्षत Impf 3rd sing of दृश् ईक्षत । रोरुद्यमान
pres part frequent of रोद रोदति रोदयत । अभि अष्टच्छद् Impf
3rd sing of अष्ट अष्टति । आख्यन्न Aor 3rd pl of आ see I 19*

*30th Verse—आवह्वभीमभ्रुकुटीविभङ्ग Cursing the formation of a
frightful frown श्रेथीयमान अरुणरोद्रनेत्र his eyes augmenting in ter-*

उच्चैरुपालब्ध सकैक्युयौश्च

शोके मुहुश्चाविरतं न्यमाद्क्षीत् ॥ ३० ॥

नृपात्मजौ चिक्षिशतुः ससीतौ

ममार राजा विधवा भवत्यः ।

शोच्या वयं भूरनृपा लघुत्वं

केकय्युपजं वत वद्वनर्थं ॥ ३१ ॥

नैतन्मतं मत्कामिति ब्रुवाणः

सहस्रशोऽसौ शपथानशप्यत् ।

rise rel line उच्चैः उपालब्ध स ककयौ च *and he loudly reproached*
Kekaya शोके मुहुः च अविरत न्यमाद्क्षीत् *and he unceasingly again*
and again sank in grief शयीषमान *pres part freq of शि, शयति*
शयति शयति शमिचियत शमाश्च शिषाय शयिष्यति शयीषते । उप-उत्पद्य
 Aor 3rd sing of जन् लभते लेभे लभ्यते लब्ध । नि न्यमाद्क्षीत् Aor 3rd
 sing of ममज मज्जति ममज्ज मज्जति मज्जः ।

31st Verse — नृपात्मजौ चिक्षिशतुः ससीतौ *Two princes with Sita*
fell into trouble ममार राजा *the King* द्द विधवा भवत्य *you all*
became widows शोच्या वयं *we are grieved* भू लघुत्वा *the earth is be-*
come kingless नृपल केकयो उपजं वत वद्वनर्थं *this littleness of ask-*
ing for the empire first discovered in Kekaya is शोच्या / *replete with*
many calamities चिक्षिशतु Perf 3rd dual क्षिञ् क्षिप्ति क्षिप्ति
 and क्षिप्ति चिक्षिञ् क्षिप्ति and क्षिप्ति क्षिप्ति । ममार Perf 3rd
 sing of म शयते शयति शयति शयः ।

32nd Verse — न एतन्न भवन्न मत्क *This is not my sentiment or desire*
 रति ब्रुवाण *saying this* सहस्रशोऽसौ शपथान शप्यत् *he swore to utter*
a thousand fold उद्वाश्रयान पितर पितर *uttering the names of his*

उदाश्रयमानः पितरं सरामं
 लुब्धन् सशोको भुवि रोरुदावान् ॥ ३२ ॥
 तं सुस्वयन्तः सचिवा नरेन्द्रं
 दिधक्षयन्तः समुद्रहुरारात् ।
 अन्त्याहुतिं चावयितुं सविप्रा-
 श्विचीपयन्तोऽध्वरपात्रजातं ॥ ३३ ॥
 उदक्षिपन् पट्टदुकूलकेतू-
 नवादयन् वेणुमृदङ्गकांस्यं ।

father and Rama सटान ममाक भुवि he grieving rolled on the ground रोरुदावान् full of weeping अशयन् Impf 3rd sing of अश शयति अशयन्तीत् ममाक मम्यति कर्त्त । एत् वाग्यमान प्रेस part nom sing of वाग् वाग्यत अवाशिष्ट इवाभे वाशिष्यते । रोरुदा वात् रोरुदा intense crying—verbal intensive of रद ।

33rd Verse.—त सुस्वयन्तः सचिवा *The ministers comforting him नरेन्द्रं ममदुःखं चारात् carried the dead King to a short distance दिधक्षयन् causing Bharata to agree to the body's cremation सचिवा and with Brahmins अन्त्याहुतिं चावयितुं for causing the offering to the fire of the 1st oblation श्विचीपयन्तः अध्वरपात्रजातः and desiring to place together the sacrificial vessels सुस्वयन्तः pres part. nom pl from सुस्वयति । दिधक्षयन्तः pres part. nom pl causal desid of दक्ष दिधक्षति दिधक्षयति । तं अत उच्च Perf strip of अश अशति अवासीत् उवाच । अशयितुं Inf. causal अ जुषति आशयाम । श्विचीपयन्तः pres part causal desid of श्वि चिष्यति ।*

34th Verse.—उदक्षिपन् पट्टदुकूलकेतून् *The y put up when banners अवादयन् वेणुमृदङ्गकांस्यं they sound of drums and cymbals*

कम्बूश्च तारानधमन् समन्तात्
 तथानयन् कुङ्कुमचन्दनानि ॥ ३४ ॥
 श्रोत्राक्षिनासावदनं सरुक्मं
 कृत्वाजिने प्राक्शिरसं निधाय ।
 सञ्चित्य पात्राणि यथा विधान-
 मृत्विग्जुहाव ज्वलितं चिताग्निं ॥ ३५ ॥
 कृतेषु पिण्डोदकसञ्चयेषु
 हित्वाभिषेकं प्रकृतं प्रजाभिः ।

कम्बूश्च तारानधमन् समन्तात् *loudly they blew conches on all sides*
 तथानयन् कुङ्कुमचन्दनानि *and they brought perfumes and sandal wood*
 उतर्थादिपद Impf 3rd pl of विप see III 23 *supra* अथमन् the same
 of ध्वा धमति अघ्नाधीत रधौ ध्वाद्यति । अनयन् the same of नी नयति
 अनेपीत निनाय नेद्यति मीतः ।

35th Verse — श्रोत्राक्षिनासावदनं सरुक्मं कृत्वा *Having made the ears,*
the eyes, the nose and the mouth attache d with gold अजिने प्राक्शिरसं
 निधाय *having placed the body with the head in the east on a*
deer skin सञ्चित्य पात्राणि यथा विधानं *having set the vessels according*
to rule मृत्विक् जुहाव ज्वलितं चिताग्निं *the priest offered to the blazing*
funeral pyre मृच्चित्य Indeclinable Part of मृं वि चिनेति अचैपीत्
 विक्राय पित्राय धपति दित् । जुहाव Perf 3rd aug क जुहाति अचैपीत्
 जुहाव or जुहवाञ्कार वायति ।

36th Verse — कृतेषु पिण्डोदकसञ्चयेषु *The offering of ball and water*
and the collection of bones having been accomplished चित्वा अभिषेकं
 प्रकृतं प्रजाभिः *and having renounced the ceremony of anointment*
(or coronation) as king commenced by his subjects प्रत्यानिनीप्

प्रत्यानिनीपु विनयेन रामं

प्रायादरण्यं भरतः सपौरः ॥ ३६ ॥

शीघ्रायमाणैः ककुभोऽश्रुवानै-

र्जनैरपन्थानमुपेत्य सृप्तैः ।

शोकाद्भूपैरपि भूश्रकासा-

ञ्चकार नागेन्द्ररथाश्वमिश्रैः ॥ ३७ ॥

उच्चिक्विरे पुष्पफलं वनानि

सस्रुः पितृन् पिप्रियुरापगासु ।

विनयेन रामं being desirous of bringing back Rama by supplications
प्रायास अरण्यं भरतः सपौरः Bharata went with the citizens to the forest
हिला Indeed part of वा जहाति जहाति or जहति: Imp 2nd sing
जहाति जहाति जहाति अहासीत् जहो हासति हीन । प्रकृत प्रमुन Jaya
mangala प्रति आनिनीपु nom sing verbal desider of भी ।

37th Verse—म चकामाञ्चकार The earth or the land became
resplendent जनैः शीघ्रायमाणैः by people making haste ककुभ अश्रुवानैः
and over-spreading all quarters अपन्थान उपेत्य सृप्तैः crawling over even
pathless places शोकात् अभूवै अपि though undecked because of their
grief नागेन्द्ररथाश्वमिश्रैः, supplied with excellent elephants and with
chariots and horses चकासाञ्चकार Passive though in the parasmai
pada अश्रुवानैः pres part. Instr pl of अश्रु अश्रुने आश्रित or आश्र
आनश्रे आश्रित्य or अश्रुते ।

38th Verse—उच्चिक्विरे पुष्पफलं वनानि They rifled the forests of
flowers and fruits as they went on सस्रुः पितृन् पिप्रियु आपगासु they
bathed and made-offerings of water to the manes, आरेमु
रत्ना पुष्टिमानि going to sandbanks they amused themselves अश्रुद

आरेमुरित्वा पुलिनान्यशङ्क'

छायां समाश्रित्य विशश्रमुश्च ॥ ३८ ॥

संप्राप्य तीरं तमसापगायाः

गङ्गाम्बुसम्पर्कविशुद्धिभाजः ।

विगाहितुं यामुनमम्बु पुण्यं

ययुर्निरुद्धश्रमवृत्तयस्ते ॥ ३९ ॥

इयुर्भरद्वाजमुने निकेतं

यस्मिन् विशश्राम समेत्य रामः ।

छायां समाश्रित्य विशश्रमुश्च and *betaking themselves to the shade they also rested fearlessly* उच्चिक्विर 3rd pl Perf of छन चि चिनेति । अम्बु the same of स्ना स्नाति अस्नामीत् अस्नौ स्नास्यति । विप्रियुः the same of प्री प्रीकति प्रीकते or प्रयति ते अप्रैषीत् पित्राय विप्रियुः प्रेषति ते प्रीत । आ रेम्बु the same of रम see I 2 and III 21 *supra*. विशश्रमुः the same of वि श्रम श्रास्यति श्रमते शश्राम श्रमिष्यति शान्त ।

39th Verse —संप्राप्य तीरं तमसापगायाः *Having reached the bank of the river Tamasa गङ्गाम्बुसम्पर्कविशुद्धिभाजः* (Genitive sing refers to तमसापगायाः) *which partook of purity from contact with the waters of Ganga विगाहितुं यामुनं अम्बु पुण्यं ययुः they went to have a dip in the holy waters of the Yamuna निरुद्धश्रमवृत्तयस्ते they being relieved of their fatigue*

40th Verse —इयुर्भरद्वाजमुने निकेतं *They went to the residence of the Muni Bharadwaja यस्मिन् विशश्राम समेत्य रामः in which Rama having come had rested श्रुत-श्रमनाय फलवत विभूत्या having been relieved of hunger by the abundant products of fruitful trees अय्यन*

च्युताशनायः फलवद्विभूत्या

व्यस्यन्नुदन्यां शिशिरैः पयोभिः ॥ ४० ॥

वाचयमान् स्थण्डिलशायिनश्च

युयुक्षमाणाननिशं मुमुक्षून् ।

अध्यापयन्तं विनयात् प्रणेमुः

पद्मा भरद्वाजमुनिं सशिष्यं ॥ ४१ ॥

आतिथ्यमेभ्यः परिनिर्विवक्षोः

कल्पद्रुमा योगबलेन फेलाः ।

उदन्यां शिशिरैः पयोभिः and *quenching thirst by means of cold water*
 रंद्दु 3rd pl Perf of रूढ to go अशनाय hunger वि-चक्षण pres-
 part. nom sing of विचक्षति ।

41st Verse — विनयात् प्रणेमुः पद्मा They coming on foot prostrated
 themselves in a suppliant manner भरद्वाजमुनिं सशिष्यं before the Muni
 Bharadwaja and his pupils अध्यापयन्तं teaching his pupils (refers to
 Bharadwaja) वाचयमान् bowed to silence स्थण्डिलशायिनश्च and in
 the habit of sleeping on the ground युयुक्षमाणान् desirous of fixed
 contemplation अनिशं मुमुक्षून् always desiring emancipation युयुक्ष-
 माणान् pres part. Desid of युज् युजति युयुक्षति । मुमुक्षून् verbal
 Desid of मुच मुचति मुमुक्षति मुमुक्षु । प्रणेमुः 3rd pl. Perf of प्र-नम
 नमति अरुणीय ननाम नम्यति नम ।

42nd Verse — योगबलेन By the power of fixed contemplation
 धामप्रदाम् of Bharadwaja the Muni of great lustre आतिथ्य एभ्य
 परिनिर्विवक्षोः and desirous of administering hospitality to them,
 i. e., to Bharata and his party कल्पद्रुमा फेलाः the celestial trees
 yielded fruits उद्भूतश्च वाचाश्च and also-produced clothes वादिमान्नि-

धामप्रथिज्ञो मद्रिमान्वितानि

वासांसि च द्राघिमवन्तुमदूहुः ॥ ४२ ॥

आज्ञां प्रतीपु विनयादुपास्यु-

र्जगुः सरागं नन्दतुः सहावं ।

सविभ्रमं नेमुरुदारमूचु-

स्तिलोत्तमाद्या वनिताश्च तस्मिन् ॥ ४३ ॥

वस्त्रान्नपानं शयनञ्च नाना

कृत्वावकाशे रुचिसंप्रकृतं ।

मद्रि द्राघिमवन्ति *having fineness and of good length* परिनिर् विवस्युः
 • verbal Desid gen sang of वप वपति अभाष्युः उपाय वपयति उः
 विवस्यति विवस्यु । धेनु 3rd pl perf फल कृत्ति अफालीन पफाल कृत्ति
 कृत्ति । मद्रिम and द्राघिम are from मद्रु and दीर्घ with affix
 रमनिष् (रमन of Vopadeva) धाम-प्रथिञ् Gen sing from इष् with
 the same affix

43rd Verse — तिलोत्तमाद्या वनिताश्च तस्मिन् *Tilottamā and other*
celestial women coming here आज्ञां प्रति रंजु *received orders* विनयात्
 उपास्यु *served Bharat and his party with reverence* जगु सरागं *sang*
tunefully नन्दतु सहावं *danced with blandishments* सविभ्रमं जगुः *loved*
lustfully उदार ऊचु *spoke the language of splendor* प्रतीपु 3rd
 pl Perf from रप रथति रेपीन रथव रथिष्यति । उपास्यु 3rd pl Perf.
 आ निष्ति अस्मात् तस्मै आस्यति स्मित । जगु 3rd pl Perf वै गच्छति
 अगामीन जगौ गच्छति जीत । नन्दतुः *the same of नन्द नन्दति नन्दतीति*
 नन्दते नन्दति or नन्दिष्यति ।

44th Verse — कृत्वा अवकाशे *Having prepared in proper sites*
 वस्त्रान्नपानं *clothes, food and drink* शयनं च नाना *various* रूचिसंप्रकृतं *and*

तान् प्रीतिमानाह मुनिस्ततः स्म

निबद्धमाङ्गं पिवतात्त श्रेष्ठं ॥ ४४ ॥

ते भुक्तवन्तः सुसुखं वसित्वा

वासांस्युपित्वा रजनीं प्रभाते ।

द्रुतं समध्वा रथवाजिनागै

र्मन्दाकिनीं रम्यवनां समीयुः ॥ ४५ ॥

वैखानसेभ्यः श्रुतरामवार्ता-

स्ततो विशिञ्जानपतत्रिसंघं ।

carious beds finished, according to each one's taste प्रीतिमान् मुनिस्ततः then the *Muni* full of gladness तान् आह अस्मि spoke to them, i. e., to Bharata and others निबद्ध माङ्गं पिवतात्त श्रेष्ठं drink, eat, sleep निबद्ध Imp 2nd pl of नि वद्ध वक्षे । आह Imp 2nd pl of आह आसे । पिवतात्त the same of पृ पिबति । अस्मि the same of अस्मि अस्मि । श्रेष्ठं the same of श्री श्रेष्ठे ।

45th Verse — त भुक्तवन्तः सुसुखं *They having dined very pleasantly* वसित्वा वासांसि *having put on clothes* उपित्वा रजनीं *having resided for the night* प्रभाते द्रुतं समध्वाः रथवाजिनागैः *early in the morning having quickly taken to the road with chariots, horses and elephants* मन्दाकिनीं रम्यवनां समीयुः *came together to the lovely forested or watered Mandakini* भुक्तवन्तः Active past part of भुज् भुजति भुङ्क्ते अर्भोचीत् अर्भुत् अर्भुत् अर्भुत् अर्भुत् अर्भुत् अर्भुत् अर्भुत् । वसित्वा Indec part of वस वक्षे । उपित्वा the same of वस वक्षति । समध्वा nom pl from स अध्वनः ।

46th Verse — वैखानसेभ्यः श्रुतरामवार्ताः *Having heard tidings of Rama from the hermits* नमः शान्तिरे अर्धं प्रति विचकूटं *they then proceeded towards Mount Chitrakuta* विशिञ्जानपतत्रिसंघं *in which*

अभ्रंलिहाग्रं रविमार्गभङ्ग-

मानंहिरेऽद्रिं प्रति चित्रकूटं ॥ ४६ ॥

दृष्टोर्णुवानान् ककुभो वलौघान्

वितत्य शार्ङ्गं कवचं पिनद्य ।

तस्यौ सिसंग्रामयिषुः शितेषुः

सौमिचिरद्विभ्रुवमुज्जिहानः ॥ ४७ ॥

शुक्लोत्तरासङ्गभृतो विशस्वान्

पादैः शनैरापततः समन्यून ।

were chirpings of a collection of birds अध्रंलिहाग्रं the summit of which licked (or touched) the clouds रविमार्गभङ्गं which breaks (or obstructs) the course of the sun धामहिरे Perf 3rd pl of अघ्र See III 25

47th Verse—सौमिचि The son of Samitra दृष्टो कर्णुवानान् ककुभ-वलौघान् having noticed multitudes of forces covering all sides वितत्य शार्ङ्गं having stretched his bow कवचं पिनद्य and having covered himself with armour तस्यौ सिंग्रामयिषुः stood ready for a fight शितेषुः having sharp arrows भ्रुव उज्जिहान raising his eyebrows सिंग्रामयिषुः Desider verbal from गृह्णामयात् । अत जिहाना pres part nom from धाट् जिहीते अघ्रात् अघ्रे अघ्रिणे । वि तत्य Indocl. part. of तन्न तनानि तन्ते अनागीत् अतनीत् अतत् अततिष्ठ तवात् तेने नृनिष्पति ते । पिनद्य for अपिनद्य from मद् मद्यति ते अनास्वीत् अमद् नवात् नेद् नत्यति ते मद् ।

48th Verse—भान शशागरामदृष्टः Them, wearing white as over coverings विशस्वान् unarmed पादैः शनैः आपतत समन्यून proceeding slowly on foot as in mon'ning दागरधि सौचित् the son of Dasara-

औहिष्ट तान् वीतविरुद्धबुद्धीन्

विवन्दिषून् दाशरथिः सवर्ग्याम् ॥ ४८ ॥

समूलकापं चकपू रुदन्तो

रामान्तिकं वृंहितमन्युवेगाः ।

आवेद्यन्तः क्षितिपालमुच्चैः

कारं मृतं रामवियोगशोकात् ॥ ४९ ॥

चिरं रुदित्वा करुणं सशब्दं

गोत्राभिधायं सरितं समेत्य ।

the recognized अवयोरन् to be of his own clan विवन्दिषून् desiring or
realy to do homage वीतविरुद्धबुद्धीन् destitute of any adverse thoughts.
आपतन Pres part acc pl. of पत पतति । औहिष्ट Aor 3rd sing of
अह अहते अदाहणे अदिथम् । विवन्दिषून् verbal desider acc pl from
वद वदते ।

49th Verse — समूलकापं चकपू रामान्तिकं The ground in front of
Rāma they brushed, even brushing it up from the foundation,
this to say, frantically rolled on it so as to cause a hole by the
pressure of their bodies रुदन्तं crying aloud वृंहितमन्युवेगाः con-
sulted with augmented grief आवेद्यन्तः ऊचैः कारं loudly de'claring
क्षितिपालं मृतं the King to have died रामवियोगशोकात् since grief at
Rāma's separation मनुजकापं part कपून् or चकपून् of चक । चकपू 3rd
pl Perf. of चक (the final vowel being lengthened in the text by
the Visarga occurring before the letter र of the following word)
कपति कचपीत and कचपीत चकपू अदिथति ।

50th Verse — चिरं रुदित्वा करुणं सशब्दं Having cried for a long time
piteously अहिलं रुदित्वा करुणं सशब्दं having done together to the river

मध्ये जलाद्राघवलक्षणाभ्यां -

प्रत्तं जलं द्यञ्जलमन्तिकेऽपां ॥ ५० ॥

अरण्ययाने सुकरे पिता मां

प्रायुङ्क्त राज्ये वत दुष्करे त्वां ।

मा गाः शुचं वीर भरं वहामु-

माभायि रामेण वचः कनीयान् ॥ ५१ ॥

क्षती श्रुती दृढमतेषु धीमां-

स्त्वं पैतृकं चेद्वचनं न कुर्याः ।

मध्ये जलान् *from the sudmost-water* प्रत्तं जलं *water was given as an offering* द्यञ्जलं *two jalmsful* राघवलक्षणाभ्यां *by Rama and Lakshmana* मापाभिर्याय *taking the name of their father* अन्तिके अपा *near the waters* इदित्वा *Indeed* पार्श्वे of वद रोदिति । मोषानिधाय Part कमुक्त or चक्षुः of वा । प्रत्तं *past. part. of प्र दा ।*

1st Verse — माभायि रामेण वचः कनीयान् *By Rama was the younger brother, Bharat, addressed the following speech* पिता मां *our father appointed me* अरण्ययाने सुकरे *to the easy office of a departure for the forest* राज्ये वत दुष्करे त्वां *but (oh!) yourself to the difficult affairs of the government* मा वः श्रुचं *don't take to grief* वीर भरं वद कमु *bear, O hero, that burden* माभायि *Aor 3rd sing pass Perf* प्रायुङ्क्त *Impf A1man 3rd sing of युज्* इति *इति* । मा *Aor. sing 2nd person, of रण augment omitted* वच *Imp 2nd sing of वच वदति ।*

2nd Verse — क्षती श्रुती दृढमतेषु *You that have practised and heard the sentiments of learned elders* धीमान् *being yourself so wise* त्वं पैतृकं चेत् *if you do not fulfil a paternal ex-*

विच्छिद्यमानेऽपि कुले परस्य

पुंसः कथं स्यादिह पुत्रकाम्यां ॥ ५२ ॥

अस्माकमुक्तं बहु मन्यसे चे-

द्यदीशिषे त्वं न मयि स्थिते च ।

जिह्रेष्यतिष्ठन् यदि तात वाक्ये

जहोहि शक्नां व्रज शाधि पृथ्वीं ॥ ५३ ॥

वृद्धैरसां राज्यधुरां प्रवेदुं

कथं कनीयानहमुत्सहेयं ।

possession of desire परस्य पुंसः then of a future person कथं स्यात् इह
पुत्रकाम्या how can there be a desire for a son here in this world
विच्छिद्यमाने अपि कुले even on the family becoming extinct. कुप्येः
2nd sing Pot of कृ करोति । विच्छिद्यमाने pres part of छिद् छिनति ।
स्यात् 3rd sing Pot of अस् अस्ति ।

53rd Verse — अस्माकमुक्तं बहु मन्यसे चेत् If you think much of my
words यदि इंग्रिषे न न मयि स्थिते च if you do not rule, i. e., pass the
ruling order, while I am standing in front जिह्रेषि अ तिष्ठन् यदि
तातवाक्ये if you feel any, shame, not standing by a father's words
जहोहि व्रजा then give up scruples व्रज शाधि पृथ्वीं go and govern the
world मन्यसे Pres 2nd sing of मन मन्यते अमन्य वेने मंस्यते । इंग्रिषे
Pres. 2nd sing इंग्र इंग्रे इंग्रिष्ये इंग्राह्ये इंग्रिष्यते इंग्रित् । जिह्रेषि pres
2nd sing of ज्री जिह्रति अज्रेषीत् जिह्रेष्याच्चकार ज्रेष्यति । जहोहि Imp
2nd sing of जह जहति । शाधि Imp 2nd sing शास्य शासिष्य अजिष्यत्
व्रजाम् शासिष्यति श्रित् ।

54th Verse — वृद्धैरसां राज्यधुरां प्रवेदुं To bear the burden of an
empire fit only for the eldest son कथं कनीयान् अहं उत्सहेयं how can I

मा मां प्रयुङ्क्थाः कुलकीर्तिलोपे

प्राह स रामं भरतोऽपि धर्म्यं ॥ ५४ ॥

ऊर्जस्वलं हस्तितुरङ्गमेत-

दमूनि रत्नानि च राजभाञ्जि ।

राजन्यकं चैतदहं क्षितोन्द्र-

स्त्वयि स्थिते स्यामिति शान्तमेतत् ॥ ५५ ॥

इति निगदितवन्तं राघवस्तं जगाद्

व्रज भरत गृहीत्वा पादुके त्वं मदीये ।

a younger son dare मा मां प्रयुङ्क्थाः कुलकीर्तिलोपे do not appoint me to the ruining of the family's reputation प्राह स रामं भरतोऽपि धर्म्यं Bharata also said these dutiful words to Rama च युङ्क्था 2nd sing Impf of युज augment omitted because of मा । प्राह Inf of वच वचति Pass past part ऊर्ज Active part बोटा । चत्तदेष Pot 1st sing of च ।

55th Verse — ऊर्जस्वले All these forces, elephant and horse दमूनि रत्नानि च राजभाञ्जि all these diamonds and treasures for royal use राजन्यकं च एतत् and all these royal officers अहं क्षितोन्द्रं इति स्थिते स्वै and I loathe long while you are lie ag इति शान्तं एतत् all this is simply preposterous शान्तमेतत् अर्थात्मेतत् । Jayamangala स्वै Pot 1st sing of च ।

56th Verse — इति निगदितवन्तं राघव न जगाद् To him, Bharata, thus speaking, Rama said व्रज भरत गृहीत्वा पादुके त्वं मदीये go Dharta, take up my two slippers चतुर्निखिलविशङ्कं bereft of all fear or scruple पूज्यमानं अर्थात्सः and I honored by multitudes of people

च्युतनिखिलविशङ्कः पूज्यमानो जनैर्धैः

सकलभुवनराज्यं कारयास्मन् भतेन ॥ ५६ ॥

BOOK IV

निवृत्ते भरते धीमानत्रे रामस्तपोवनं ।

प्रपेदे पूजितस्तस्मिन् दण्डकारण्यमीयिवान् ॥ १ ॥

अटाव्यमानोऽरण्यानीं ससीतः सह लक्ष्मणः ।

बलाद्बुभुक्षुजोत्क्षिप्य जह्रे भीमेन रक्षसा ॥ २ ॥

सकलभुवन राज्यं कारय अस्मन् भतेन *cause the slippers to reign over the whole world by my wish* निवृत्तितमन् Acc sing of निवृत्तितमन् । कर्माद् Perf 3rd sing of गृह गृहति । वज Imp 2nd sing of वज वजति । ससीता Indeel part of सस ससति past part. ससीत । च्युत past part of च्यु च्यते । पूज्यमानः pres part पूज ।

1st Verse — निवृत्ते भरते *Harata having returned* धीमान् राम-
the wise इमां अत्रे तपोवनं प्रपेदे *got into the ascetic grove of* अत्र
पूजितः तस्मिन् *and having been honoured there* दण्डकारण्यं इतिवाम *went*
to the forest of Dandakaraṇya प्रपेदे Perf 3rd sing of प्रपेद प्रपेदे अवादि पश्यते
पठ । इतिवाम Perf 2nd part. कर्तु of एत ।

2nd Verse — अटाव्यमानः अरण्यानीं *Walking over the great forest*
ससीतः सह लक्ष्मणः *with Sita and with Lakshmana* बलात् *being*
forcibly taken up जह्रे *was carried off* बुभुक्षुजा भीमेन *by a*
fiere hungry Lakshas अटाव्यमानः pres part *Frequentative of*
अट अटति । उत्क्षिप्य Indeel part. of क्षिप क्षिपति । जह्रे Perf pass
3rd sing of जह्रति ।

अवाक्शिरसमुत्पादं कृतान्तेनापि दुर्दमं ।

भङ्क्ता भुजौ विरांधार्यं तं तौ भुवि निचक्रतुः ॥ ३ ॥

आंहिपातां रघुव्याघ्रौ शरभङ्गाश्रमं ततः ।

अध्यासितं श्रिया ब्राह्मणा शरण्यं शरशैपिणां ॥ ४ ॥

पुरो रामस्य जुहवाञ्चकार ज्वलने वपुः ।

शरभङ्गः प्रदिश्यारात् सुतीक्ष्णमुनिकेतनं ॥ ५ ॥

यूयं समैष्यथेत्यस्मिन्नासिपहि वयं वने ।

दृष्टास्य स्वस्ति वो यामः स्वपुण्यविजितां गतिं ॥ ६ ॥

3rd Verse — त विराधाख्ये तौ भुवि निचक्रतुः *They, two, Rama and Lakshmana, sank him called Viradha in the earth* कृतान्तेन अवि दुर्दमं *indomitable even by Pluto* अवाक् शिरसं *with his head downwards* उत्पाद and the feet upwards भङ्क्ता भुजौ *having broken his two hands* भङ्क्ता *Indeed part of संभ भनति अभाडसीत। निचक्रतुः* Perf 3rd dual of नि-चक्र चनति अचनति अचनति अचनति अचनति ।

4th Verse — तत रघुव्याघ्रौ *Then the two great Raghus* आंहिपातां शरभङ्गाश्रमं *went to the hermitage of Sarabhanga* अध्यासितं श्रिया ब्राह्मणा *reviled in by the Brahminical Tortura* शरण्यं शरशैपिणां *the refuge of acclers of shelter* आंहिपातां *And* 3rd dual of अच अचते

5th Verse — पुर रामस्य *In front of Rama's* शरभङ्गः *जुहवाञ्चकार* अचने वपुः *Sarabhanga offered his body as an offering to Fire* प्रदिश्य *telling him* आरात् सुतीक्ष्णमुनिकेतनं *"The residence of the Munis Sutiksana is near"* प्रदिश्य *Indeed part of दिग् दिशति ।*

6th Verse — यूयं समैष्यथ [continuation of Sarabhanga's speech] "You shall come here *रति अस्मिन् आधिपतिदि वयं वने* *therefore* (or under this expectation) *वो (I e I) resided in the forest* दृष्टा अ

वसानस्तन्त्रकनिभे सर्वाङ्गीने तरुत्वचै ।

काण्डीरः खाङ्गिकः शार्ङ्गी रक्षन् विप्रांस्तनुचवान् ॥ १० ॥

हित्वाशितं गवीनानि फलैर्येषाशितम्भवं ।

तेषसौ दन्दशूकारि वनेघानस्र निर्भयः ॥ ११ ॥

व्रातीनव्याखदीप्रास्त्रः सुत्वनः परिपूजयन् ।

परिपद्मलान् महाव्रह्मैराट नैकटिकाग्रमान् ॥ १२ ॥

students of the Saman भुञ्जे *he ate* छन्द उद्य च *roasted and boiled*
meat हेवसान् कृत्वा *after having offered them to the gods* चानवान्
himself being a regular sacrificer भुञ्जे Perf 3rd sing of भुज
See III 45

10th Verse—वसानः नवत्वचैः *Clothed in two barks of trees*
तन्त्रकनिभे *like fresh clothes* सर्वाङ्गीने *covering the whole body*
रक्षन् विप्रांन् *protecting Brahmans* काण्डीरः खाङ्गिकः शार्ङ्गी *an archer, a*
swordsman, and a bowman, तनुचवान् armed with coat of mail वसानः
pres part nom sing of वस वस्ते । रक्षन् pres part of रक्ष
रक्षति ।

11th Verse—हाशितं गवीनानि *Leaving grazing fields in*
which cattle find pasture or satisfaction तेषु दन्दशूकारि *that enemy*
of Rakshasas, Rama, तेषु वनेषु चानस्र *went to those forests* निर्भयः
fearless वस्ते *वेपु* यामिवन्मभ *in which by reason of their fruits there*
was satisfaction in eating. हिता *Indeed* part. of वा अस्वति ।
दन्दशूक *verbal frequent of दम्भ दम्भति अदाडवीत् ददम् दव्यति दह ।*
चानस्र *Perf 3rd sing of चक्ष अश्नति चाधीत् अश्नयति ।*

12th Verse—व्रातीनव्याखदीप्रास्त्र *With shining arms against mur-*
derous strages living by unhelpful practices सुत्वनः *परिपूजयन् honour-*

परेद्यव्यद्यपूर्वेद्युरन्येद्युश्चापि चिन्तयन् ।
 वृद्धिस्तथै मुनीन्द्राणां प्रियभावुकतामगात् ॥ १३ ॥
 अतिषट्शु जपन् सन्ध्यां प्रकान्तामायतीगवं ।
 प्रातस्तारां पततिभ्यः प्रबुद्धः प्रणमन् रविं ॥ १४ ॥
 दृष्ट्वा पर्यशाखायां राक्षस्याभीकयाथ स ।
 भार्योढं तमवज्ञाय तस्यै सौमित्रयेऽसकौ ॥ १५ ॥

ing the presses of the Soma चट वैकटिकाप्रमान *he repaired to*
neighbouring hermitages परिपट्टलान महात्रये *Having assemblages*
of great Brahmins चट Perf 3rd sing of चट चटति चादीत
 चटिष्यति ।

13th Verse — विन्तयन् *Thinking on* वृद्धिस्तथै मुनीन्द्राणां *the rise and*
decline of great Rishis परेद्यवि अद्य पूर्वेद्यु *to-morrow, to-day, and*
yesterday, &c, futuro, present and past अन्येद्यु अपि *and other*
days, at other times too, प्रियभावुकतां अगात् *he attained the position*
of a great favourite

14th Verse — अतिषट्शु जपन् सन्ध्यां *Repeating mantras until the*
resting of cows in the evening प्रकान्तां आद्यतीगवं *commenced from*
their coming to the fields प्रातस्तारां पततिभ्यः प्रबुद्धः *a waking in the*
morning earlier than birds प्रणमन् रविं *and bowing to the sun* जपन्
 Pres part of जप जपति अत्रपीत अजापीत अजाप गविष्यति ।

15th Verse — अथ स दृष्ट्वा पर्यशाखायां *And now he was seen or no-*
ticed in the leaf thatched cottage राक्षस्या अभीकया *by a lustful female*
Rishi's भार्योढं स अरज्ञाय *having just risen over as already married*
to a wife तस्यै सौमित्रये अकौ *that the creature stood for the son of*
Simura

दधाना बलिभं मध्यं कर्णजाहविलोचना ।
 वाक्त्वचेनातिसर्वेण चन्द्रलेखेव पश्यतौ ॥ १६ ॥
 सुपाद् द्विरदनासोरूर्ध्वदुपाणितलाङ्गुलिः ।
 प्रथिमानं दधानेन जघनेन घनेन सा ॥ १७ ॥
 उन्नसं दधती वक्तं शुद्धदल्लालकुण्डलं ।
 कुर्वाणा पश्यतः शंयून् सग्विणी सुहसानना ॥ १८ ॥
 प्राप्य चञ्चूर्यमाणासौ पतीयन्ती रघूत्तमं ।
 अनुका प्रार्थयाञ्चक्रे प्रियाकर्तुं प्रियम्वद ॥ १९ ॥

16th Verse — दधाना बलिभ मध्यं *Having a tender fleshy middle*
 कर्णजाह विलोचना *with eyes extending to the bottom of the ears*
 वाक्त्वचन अतिसर्वेण *with speech and skin surpassing all others*
 चन्द्रलेख इव पश्यतौ *like a lunar digit at the commencement of a fortnight*
 कर्णजाह कर्णसूत्रमते प *Jayavangala* कर्णसूत्र कर्णजाह *Bharata*
Mallika

17th Verse — सुपाद् *With beautiful feet* द्विरदनासोर्ध्व *with thighs*
 like the proboscis of an elephant अर्धु पाणितलाङ्गुलि *with delicate*
palms and fingers प्रथिमानं प्रथतां form प्रथु with affix इमन् ।

18th Verse — उन्नसं दधती वक्तं *Having a head with prominent*
nose शुद्धदल लालकुण्डलं *with clean white teeth and wearing ear rings*
 कुर्वाणा पश्यतः शंयून् *Making happy, i. e., pleasing those who see her*
 सग्विणी सुहसानना *having a wealthy and beautiful smiling face* दधती
 Pres Part fem of धा दधाति । पश्यतः Pres Part acc pl of
 दृश् पश्यति ।

19th Verse — चञ्चूर्यमाणा सौ *She walking about unmodestly* प्राप्य
 रघूत्तमं *and finding the excellent Raghv Lakshmana* पतीयन्ती *desiring*
to have him for husband अनुका प्रार्थयाञ्चक्रे *lustful, she solicited*

सौमित्रे मामुपायंस्थाः कम्त्रामिच्छुर्वशम्बदां ।
 सुभोगीनां सहचरीमशङ्कः पुरुषायुषं ॥ २० ॥
 तामुवाच स गौष्टीने वने स्त्रीपुंसभीषणे ।
 अस्त्वैर्यम्पश्यरूपा त्वं किमभीरुरार्यसे ॥ २१ ॥
 मानुषानभिलष्यन्ती रोचिष्णुर्दिव्यधर्मिणी ।
 त्वमप्सरायमाणेह स्वतन्त्रा कथमञ्चसि ॥ २२ ॥

him प्रियाकर्तुं प्रियम्बदा speaking agreeably with a view to ingratiate him चक्षुर्यमाणा pres part fem Intensive in a disgraceful sense from चर चरति चक्षुर्यसे । पनीयन्ती nominal from पति ।

20th Verse —सौमित्रे रक्ष्य वामद् मां उपायस्था O son of Sumitra, and me of thy free will and without any scruples कर्षं वामम्बदां me who am so much to be desired and promising subjection to thee सुभोगीना सहचरीं thy fit and auspicious companion पुरुषायुषं to the full term of human life उपायस्थाः 2nd sing Aor from उप यम, here used in a precative sense

21st Verse —ता उवाच स He spoke to her thus गौष्टीने वने in this ruined pasture now a forest wild स्त्रीपुंसभीषण fearful both to men and women त्वं किं अभीरु अरार्यसे how or why art thou scandering fearless अस्त्वैर्यम्पश्यरूपा thou that appearest to be one to whom even the sight of the sun is disallowed गौष्टीन भूमदूर्ध्वं मोह यस्मिन् सम्प्रति मोक्षारोहसि नासि Bharata Mallika अरार्यसे 2nd sing Intensive from अ to go

22nd Verse —त्वं ह्य स्वतन्त्रा कथमञ्चसि Why art thou ranging here independently मनुष्यान् अभिलष्यन्ती lusting for men रोचिष्णु दिव्य धर्मिणी being thyself resplendent, naturally like an aerial चक्षुर्यमाणा walking like an Apsara, अभिलष्यन्ती Pres part fem लष लष्यति-ने अलाभीत अलाभीत अलपिष्ट म्नाप लष लषियति ने । अहसि Pres 2nd sing of अच अहति आहीन आनस अहियति ।

उग्रम्पश्याकुलेऽरण्ये शालीनत्वविवर्जिता ।

कामुकप्रार्थनापट्वीं पतिवती कथं न वा ॥ २३ ॥

राघवं पर्यशालायामिच्छानुरहसं पतिं ।

यः स्वामी मम कान्तावानौपकरिक्कलोचनः ॥ २४ ॥

वपुस्थान्दनिकं यस्य कार्ष्णवेष्टनिकं मुखं ।

संग्रामे सर्वकर्म्मिणौ पाणी यस्यौपजानुकौ ॥ २५ ॥

बद्धो दुर्वलरक्षार्थमसिर्येनौपनीविकः ।

यथापमाश्मनप्रख्यं सेपुं धत्तेऽन्यदुर्वहं ॥ २६ ॥

23rd Verse — पतिवती कथं न वा *How is it thou hast not a husband* कामुकप्रार्थनापट्वी *so dexterous in amorous solicitations* [पट्वी fem of पट्] उग्रम्पश्याकुलेऽरण्ये *in this forest haunt of wild fierce-looking tribes or animals* शालीनत्वविवर्जिता *destitute of the characteristics of a domestic lady*

24th Verse — राघवं पर्यशालायामिच्छानुरहसं *See! Rama for thy husband in that leafy cottage अनुरहसं who is solitary* यः स्वामी मम *who is my lord* कान्तावानौपकरिक्कलोचन *having a wife and so understanding married life* कार्ष्णवेष्टनिकं *having eyes extending to the ears*

25th Verse — वपुः स्थान्दनिकं यस्य *Whose body is covered with sandal paste* कार्ष्णवेष्टनिकं मुखं *whose face is adorned with ear rings* पाणी यस्य यौपजानुकौ *whose arms reaching to the knees* संग्रामे सर्वकर्म्मिणौ *are effective for all works in war*

26th Verse — बद्धोऽस्मिन्नेन यौपनीविक *By whom a sword is tied to his side दुर्वल रक्षार्थं for the protection of the weak* यः चाप धत्ते *who holds a bow चाग्मनप्रख्यं as of alone सेपुं fitted with arrow unbearable by any others*

सौमित्रे मामुपायंस्थाः कन्नामिच्छुर्वशम्बदां ।
 सुभोगीनां सहचरीमशङ्कः पुरुषायुषं ॥ २० ॥
 तामुवाच स गौष्टीने वने स्त्रीपुंसभीषणे ।
 अस्त्वैर्यम्पश्यरूपा त्वं किमभीरुरार्यसे ॥ २१ ॥
 मानुषानभिलष्यन्ती रोचिष्णुर्दिव्यधर्मिणी ।
 त्वमसुरायमाणेह स्वतन्त्रा कथमश्चसि ॥ २२ ॥

him प्रियाकर्तुं प्रियम्बदा *speaking agreeably with a view to ingratiate* him चतुर्थमाणा pres part fem Intensive in a disgraceful sense from चर चरति चचर्यते । पत्नीयन्ती nominal from पति ।

20th Verse —सौमित्रे इच्छुर्वशम्बदां मां उपायस्था O son of Sumutra, *sed me of thy free will and without any scruples* कर्षां वशम्बदां me who am so much to be desired and promising subjection to thee सुभोगीना सहचरी thy fit and auspicious companion पुरुषायुषं to the full term of human life उपायस्था 2nd sing Aor from उप यम, here used in a precativ sense

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22nd Verse —त्वं इह स्वतन्त्रा कथमश्चसि Why art thou ranging here independently मानुषानभिलष्यन्ती lusting for men रोचिष्णुर्दिव्यधर्मिणी being thyself resplendent, naturally like an aerial अप्सरायमाणा walking like an Apsara, अभिलष्यन्ती Pres part fem रूपं लष्यति-ते क्लृप्तीति क्लृप्तीति अलपिष्ट क्लृप्ताय रूपे लष्यति ते । अश्चसि Pres 2nd sing of अच अचति आशीत् आगच अचिष्यति ।

उग्रम्यश्याकुलेऽरथ्ये शालीनत्वविवर्जिता ।

कामुकप्रार्थनापट्वी पतिवती कथं न वा ॥ २३ ॥

राघवं पर्यशालायामिच्छानुरहसं पतिं ।

यः स्वामी मम कान्तावानौपकरिणकलोचनः ॥ २४ ॥

वपुथ्यान्दनिकं यस्य कार्णवेष्टनिकं मुखं ।

संग्रामे सर्वकर्माणि पाणी यस्यौपजानुकौ ॥ २५ ॥

बद्धो दुर्बलरक्षार्थमसिर्येनौपनीविकः ।

यथापमाश्रमनप्रस्थं सेपुं धत्तेऽन्यदुर्वहं ॥ २६ ॥

23rd Verse — पतिवती कथं न वा *How is it thou hast not a husband कामुकप्रार्थनापट्वी so dexterous in amorous solicitations [पट्वी fem. of पटु] उग्रम्यश्याकुले अरथ्ये in this forest haunt of wild fierce looking tribes or animals शालीनत्व विवर्जिता destitute of the characteristics of a domestic lady*

24th Verse — राघवं पर्यशालायामिच्छे *Seek Rama for thy husband in that leafy collage अनुरहसं who is solitary यः स्वामी मम who is my lord कान्तावान् having a wife and so understanding married life चैःकरिणकल चन having eyes extending to the ears*

25th Verse — वपुः चान्दनिकं यस्य *Whose body is covered with sandal paste कार्णवेष्टनिकं मुखं whose face is adorned with ear rings पाणी यस्य औपजानुकौ; whose arms reaching to the knees संग्रामे सर्वकर्माणि are effect re for all works ॥ war*

26th Verse — बद्धो अस्मि धने औपनीविक *By whom a sword is tied to his side दुर्बल रक्षार्थं for the protection of the weak याः चाप धने who hold a bow चापमश्रमणम् as of alone दधुः filled with arrow अनुर्वहं inobscurable by any others*

जेता यज्ञद्रुहां संख्ये धर्मसन्तानसू बने ।
 प्राप्य दारगवानां यं मुनीनामभयं सदा ॥ २७ ॥
 ततो वाद्यमानासौ रामशालां न्यविष्टत ।
 मामुपायंस्त रामेति वदन्ती सादरं वचः ॥ २८ ॥
 अस्त्रीकोऽसावहं स्त्रीमान् स पुष्यतितरां तव ।
 पतिरित्यब्रवीद्रामस्तमेव ब्रज मा मुचः ॥ २९ ॥

27th Verse —जेता यज्ञद्रुहां संख्ये He is conqueror in war with
 haters of sacrifices धर्मसन्तानसू the cause of the extension of Virtue
 यं प्राप्य whom having found अभयं सदा there is always fearlessness,
 i. e., a feeling of security यमे दारगवानां among women and cows
 in the forest मुनीनां and among hermits

28th Verse —ततो वाद्यमाना सौ She then electing Rama
 रामशालां न्यविष्टत entered the cottage of Rama वदन्ती सादर वचः
 uttering the following respectful expression मां उपायंस्त राम इति
 thus "O Rama, let your excellency need me" वाद्यमाना Pres part.
 fem of वाद्यत वाद्यते । न्यविष्टत 3rd sing Aor Atman of विष्ट ।
 उपायंस्त 3rd sing Aor of उप यम in a precative sense—agrees with
 भवान् understood

29th Verse —वदन्ती सा सौ He, Lakshmana, is without a wife
 अहं स्त्रीमान् I am with a wife स पुष्यतितरां तव पतिं Je becoming your
 husband will cherish you better इति अत्रोक्तं रामः thus spoke I ma
 तमेव ब्रज go to him मा मुचः don't leave him पुष्यतितरां according
 to Sid ksum Vol I 700, 701, (Pānini 5-3-50 and 5-1-50) and
 Mughalokha क्रियावाचक चतुर्थी चतुर्थी (18 Taillita) मुचः Aor
 2nd sing of मुच मुचति Augment omitted loc (us) of वा ।

लक्ष्मणं सा दृपस्यन्ती महोद्यं गौरिवागमत् ।
 मन्मथायुधसम्पातव्यथ्यमानमतिः पुनः ॥ ३० ॥
 तस्याः सासद्यमानाया लोलूयावान् रघूत्तमः ।
 असिं कौश्लेयमुद्यम्य चकारापनसं मुखं ॥ ३१ ॥
 अहं सूर्पणखा नाम्ना नूनं नाज्ञायिपि त्वया ।
 दण्डोऽयं श्लेचियो येन मय्यपातोति साव्रवीत् ॥ ३२ ॥
 पर्यशास्तीद्विविष्ठासौ संदर्श्य भयदं वपुः ।

30th Verse — लक्ष्मणं सा दृपस्यन्ती पुनः She went again to Lakshmana
 दृपस्यन्ती महोद्यं ३१ एव as a cow does lusting after a grass-butt
 मन्मथायुधसम्पातव्यथ्यमानमतिः troubled in mind under the pressure of
 the arms of Cupid दृपस्यन्ती Aor 3rd sing of दृपस्यति ।

31st Verse — रघूत्तमः असिं कौश्लेय उद्यम्य His excellent Raghu
 Lakshmana taking drawn out his dagger from its sheath at his
 side चकार अपनसं मुखं made the face noseless तथा भासद्यमानाया of
 her sitting close by him with a tile into it कौश्लेयान् cutting it
 deep भासद्यमानाया gen sing fem part frequentative from घृ ।
 लोलूयावान् like राषदावान् III 32 लोलूया verbal frequent from लू ।

32nd Verse — ए इति अत्रवीत् She thus spoke इह इत्येकत्र नाम्ना
 I am by name Surpanakā, or Sieve nailed, नूनं नाज्ञायिपि त्वया
 I am certainly not known to you, एनं मयि अपाति by me is of whom
 : fallen on me दण्ड इत्येकत्रय this javelin which is curable only
 in another body in the next world—1 ०, incurable in this life
 दण्डायिपि Aor Passive 1st singular of दण्ड । अपाति Aor Passive
 3rd singular of पत पति ।

33rd Verse — पर्यशास्तीद्विविष्ठा सौ Flying up and being :
 the fly who fulminated male Indians संदर्श्य भयदं वपुः exhibiting a

अपिस्फवच्च बन्धूनां निनङ्क्षुर्विक्रमं मुहुः ॥ ३३ ॥
 खरदृषणयोर्भात्रोः पयदेविष्ट सा पुरः ।
 विजिग्राहयिषु रामं दण्डकारण्यवासिनाः ॥ ३४ ॥
 कृते सौभागिनेयस्य भरतस्य विवासिनी ।
 पित्रा दौर्भागिनेयौ धौ पश्यतं चेष्टितं तयोः ॥ ३५ ॥
 मम रावणनाथाया भगिन्या युवयोः पुनः ।
 अयं तापसकाङ्क्षसः क्षमध्वं यदि वः क्षमं ॥ ३६ ॥

terrible bold मुहुः अपिस्फवत् च बन्धूनां विक्रमं *again and again magnifying the power of her relatives* निनङ्क्षुः *being about to vanish in the air* पदि-चणायुते Aor 3rd sing of दृष दृषति-ने or दृषयति ते कृताय कृते प्रप्यति ते । मंदर्षं *Indeed* part of दृष् in causal form दर्शयति । निनङ्क्षुः *Desid* इत् भग अपिस्फवत् caus from स्पष्ट

33th Verse — पयदेविष्ट सा *She cried* / *unlucely* खरदृषणयोः पुरः *before Khira and Durlona* भात्रो दण्डकारण्यवासिनाः *her two brothers residing in the forest of Dantak's* विजिग्राहयिषु रामं *desiring to induce them to war against Rāma*, the terminal visarga being followed by the letter र in राम is omitted, lengthening its preceding vowel. पदि चदेविष्ट Aor 3rd sing of दृष दृषते दिदेव देविष्यति ।

35th Verse — पश्यतं चेष्टितं तयोः *See the act of those two* दौर्भागिनेयोः पित्रा विवासिनी *who were banished by their father as sons of ill favour'd* गुण-शून्य क्षम दौर्भागिनेयस्य भगिन्या *for the sake of Bharata the son of the well favoured queen* पश्यतं Imp 2nd dual of दृष् पश्यति ।

36th Verse — खरदृषणयोर्भात्रोः *The mutilation by the hands* of a hermit क्षम रावणनाथाया *of me* पुरः *the* क्षम इत्युक्तं *for protector* भगिन्याः *पुत्रा पुन* and *a's sister of* योः *two* पश्यतं *foresee it* पदि

असंस्कृत्रिमसंव्यानावनुस्त्रिमफलाशिनैः ।

अभृत्रिमपरीवारौ पर्यभृतां तथापि मां ॥ ३७ ॥

श्वश्रेयसमवाप्तासि भ्रातृभ्यां प्रत्यभाणि सा ।

प्राणिवस्तव मानार्थं ब्रजाश्वसिहि मा रुदः ॥ ३८ ॥

जक्षिमोऽनपराधेपि नरान्नक्तन्दिवं वयं ।

कुतस्यं भौरु यत्तेभ्यो द्रुह्यद्भ्योपि क्षमामहे ॥ ३९ ॥

व वम *if it be tolerable to you or if you dare disregard it* वमर्ध
Imp 2nd pl of वमते अवनिए अवल वममे दमिष्यते चान् ।

37th Verse — असंस्कृत्रिमसंव्याने । *With garments unmanufactured,*
1 ०, clothed in barks and leaves of trees अनुस्त्रिमफलाशिनैः *eating*
fruits never cultivated, 1 ०, wild berries अष्टत्रिमपरीवारौ *with at-*
tendants never fostered or maintained by themselves, 1 ०, having
wild animals for their companions पर्यभृता तथापि मा *and yet they*
insulted me अन् उस्त्रिम from वप to ००५ वरति अवाप्तीन् उवाप वपञ्चति
उष । परि-अभृता Aor 3rd dual of भू भवति ।

38th Verse — भ्रातृभ्यां प्रत्यभाणि सा *By her two brothers she was*
repted to thus अवेद्यत् अत्राशानि *thou shalt obtain satisfaction to mor-*
row प्राणिव तव मानार्थं *ice too live for thy honor* ब्रजाश्वसिहि मा
रुदः *go, take comfort, do not cry* प्रति अभाणि Aor 3rd sing passive
of भज भजति । प्राणिव pres 1st dual of प्र चन चनिति आनीत आन
चनिष्यति । आश्वसिहि Imp 2nd sing of आ-चम च्युनिति ।

39th Verse — जक्षिम वरान वय *Men ice eat* नत्र दिव *night and*
day अनपराधे अपि *even when they are not in fault* कुतस्य भौरु
whence, thou timid creature! came thy apprehension यत् तेभ्य
द्रुह्यद्भ्योपि क्षमामहे *that we shall forbear with them though they*
are enemies जक्षिम Pres 1st pl of जय जक्षिति अजघीत अजघ
जक्षिष्यति । द्रुह्यद्भ्योपि pres part Instr 3rd pl of द्रुह द्रुह्यति अद्रुहत
द्रुहोऽद्रुहिष्यति द्रोह्यति । क्षमामहे 1st pl pres of क्षम वसते ।

तौ चतुर्दश साहस्रबलौ निर्ययतुस्ततः ।

पारश्वधिकधानुष्कशाक्तीकप्रासिकान्वितौ ॥ ४० ॥

अथ सम्पततो भीमान् विशिखै रामलक्ष्मणौ ।

वहुमूर्द्ध्नी द्विमूर्द्धांश्च त्रिमूर्द्धांश्चाहतां मृधे ॥ ४१ ॥

तैर्दंक्रुमसंभुम क्षुण्भिन्नविपन्नकैः ।

निमग्नोद्विग्नसंश्लेषैः पत्रे दीनैश्च मेदिनी ॥ ४२ ॥

40th Verse.—तौ निर्ययतु *Then they two, Khara and Dushana, marched out चतुर्दश साहस्रबलौ fourteen thousand strong, पारश्वधिकधानुष्कशाक्तीकप्रासिकान्वितौ having axe-men, bow-men, spear-men and lancers निर्ययतु Perf 3rd dual of निर या याति ।*

41st Verse —अथ रामलक्ष्मणौ *Then Rama and Lakshmana विशिखै चक्षता मृधे by their arrows slew in battle सम्पततो भीमान् them rushing terrific बहुमूर्द्ध्नी द्विमूर्द्धांश्च त्रिमूर्द्धांश्च many-headed, two-headed and three headed चक्षता Imp 3rd dual of चक्ष च क्ष ।*

42nd Verse —तैः दंक्रुमसंभुमक्षुण्भिन्नविपन्नकैः *By them, some torn to pieces, some mutilated, some twisted, some pressed, some pierced, others dead corpses निमग्नोद्विग्नसंश्लेषैः others again drowned in pools of blood, or panic struck, or abashed दीनैश्च some also miserably afflicted पत्रे मेदिनी the earth was filled दंक्रुः past passive part of दंक्रु दंक्रति अत्रशीत or अत्राशीत दंक्रय दंक्रियति दंक्रयति । दंक्रु from दंक्रु दंक्रति अत्रैशीत दंक्रुय दंक्रयति । स भुग्न from भुज भुजति अभिशीत भुमोज भोष्यति । चक्ष fr चक्ष चक्षति चक्षुदन् अत्रैशीत चक्षुद चोष्यति । भिन्न fr भिन्न भिन्नति अभिदन् अभिशीत विभद भोष्यति । विपन्न fr वि पद पद्यते अपादि पेदे पद्यते । नि मग्न fr मग्न मग्नति अत्राशीत मग्न मग्नयति । उत विग्न fr उत विग्न विग्नते अविजिष्ट विविज । स श्लेषै fr श्लेषै श्लेषति । पत्रे pass. Perf 3rd sing ण् विपत्ति or श्लेषति अपारीत पवार परिष्यति and परीष्यति ।*

केचिद्वेपथुमासेदुरन्ये द्रवथुमुत्तमं ।

सरत्तं वमथुं केचिद्भ्राजथुं न च केचन ॥ ४३ ॥

मृगयुमिव मृगोऽथ दक्षिणेर्भा

दिशमिव दाहवतीं मरावुदन्यन् ।

रघुतनयमुपायधौ त्रिमूर्धौ

विपथुदिवोग्रमुखं पतत्रिराजं ॥ ४४ ॥

शितविशिखनिघ्नतल्लवक्तः

क्षितिभृदिव क्षितिकम्पकीर्णशृङ्गः ।

43rd Verse —केचित् वेपथु मासेदु Some got to trembling अन्ये द्रवथु उत्तम others to acute pains सरत्त वमथु केचित some to vomiting blood भ्राजथु न च केचन none attained to any lustre वपथु from वप वेपथु with अल्ल वमथु । द्रवथु the same i.e. द्रु दमेति धर्दोपीत् । वमथु the same i.e. वम वमति श्चदमीत् ववाम वमिष्यति वान् । भ्राजथु the same i.e. भ्राज भ्राजते श्भ्राजिष्य भ्राज and श्रेजे भ्राजिष्यते ।

44th Verse —अथ रघुतनय उपायधौ त्रिमूर्धौ Then the three headed Rakshas Trisira came upon the son of Raghu मृगयु इव मृग दक्षिणेर्भा like deer already wounded on the right side coming again to the hunter दिशमिव दाहवतीं मरा उदन्यन् as to a burning re. j on in the desert on being thirsty विपथुत इव उपमथ पतत्रिराज and like a serpent to the fierce mouthed king of birds, Garuda उदन्यन् pres part of उदन्यति Nominal from उदक ।

45th Verse —शितविशिखनिघ्न लवक्तः All his heads cut off by sharp arrows, क्षितिभृत् इव क्षितिकम्पकीर्णशृङ्ग like a mountain with its peaks shattered by earthquake, भयं उपनिदधे स राघवाना he,

भयमुपनिदधे स राक्षसाना

मखिलकुलक्षयपूर्वलिङ्गतुल्यः ॥ ४५ ॥

BOOK V.

निराकरिष्णु वृत्तिष्णु वर्धिष्णु परितो रणं ।

उत्पतिष्णु सहिष्णु च चेरतुः खरद्वृषणौ ॥ १ ॥

तौ खड्गमुपेलप्रासचक्रवाणगदाकरौ ।

अकार्षामायुधच्छायं रजः सन्तमसे रणे ॥ २ ॥

अथ तीक्ष्णायसैर्वाणैरधिर्मर्म रघुत्तमौ ।

व्याधं व्याधममूढौ तौ यमसाच्चक्रतुर्दिपौ ॥ ३ ॥

Trisira, personated the peril of the Rakshases अखिलकुलक्षयपूर्वलिङ्गतुल्य *like a portent foreboding the ruin of the whole race*

1st Verse — खरद्वृषणौ *Klara and Dushana* निराकरिष्णु *capable of repelling the enemy* वृत्तिष्णु *capable of standing a battle* वर्धिष्णु *capable of enlarging themselves by magical power* उत्पतिष्णु *capable of flying upward* सहिष्णु *and also gifted with endurance* चेरतुः *परितो* *hovered about the battle* The affix रणञ्च (*Mugdhabodha* रण्) expresses ability or capacity. चेरतु *Perf 3rd dual. of चर चरति*

2nd Verse — तौ खड्गमुपेलप्रासचक्रवाणगदाकरौ *Those two, with sword, pestle, discus, arrow and club in hand* रजः सन्तमसे रण *in the battle field dirlent by dust* अकार्षे *आयुधच्छायं* *caused the aside of a multitude of weapons* अकार्षे *Aor 3rd dual of ल चरति ।*

3rd Verse — अथ रघुत्तमौ *then the two excellent Rajhus* अमूढौ *unconfounded or wide awake in battle* तौ दिपौ *यमसाच्चक्रतुः* *made*

हतवन्धुर्जगामासौ ततः सूर्पणखा वनात् ।
 पारे समुद्रं लङ्कायां वसन्तं रावणं पतिं ॥ ४ ॥
 सम्प्राप्य राक्षससभं चक्रन्द क्रोधविह्वला ।
 नामग्राहमरोदीत् सा भ्रातरो रावणान्तिके ॥ ५ ॥
 दण्डकामध्यवात्तां यौ धीर रक्षप्रकाण्डकौ ।
 नृभ्यां संख्येऽक्षयातां तौ सभृत्यौ भूमिवर्धनौ ॥ ६ ॥

*those two enemies subject or offerings to Rama अधिनमं याम याम
 piercing them in vital parts तीक्ष्ण चायमै वापै by means of arrows
 being sharp iron blades धक्तु Perf 3rd dual. of क करोति । याम
 Part. यमस्य or यमस्य ।*

*4th Verse — ततः समौ सूर्पणखा Then that Sarpasala her
 relatives being slain वनात् जगाम went from the forest; रावणं पतिं and
 betook herself to Ravana for protection वसन्तं लङ्कायां dwelling in
 Lanka पारे समुद्रं by the sea side, or over the sea*

*5th Verse — सम्प्राप्य राक्षससभं Having reached the assembly of
 the Rakshases चक्रन्द she cried out क्रोधविह्वला agitated with rage
 नामग्राह taking their names, अरोदीत् सा भ्रातरो she cried for her
 brothers, रावणान्तिके near Ravana चक्रन्द Perf 3rd sing from
 क्रन्द see III 28 supra नामग्राह Part यमुल of यद गच्छति । अरोदीत्
 Impf of अद रोदति ।*

*6th Verse — धीर रक्षप्रकाण्डकौ O hero, the two eminent Rakshases
 दण्डका अक्षयातां यौ who resided in the forest of Dandika तौ यद्भ्यं
 यद्भ्यं अक्षयातां they in a battle have by two men been turned into
 भूमिवर्धनौ accretions to the soul of the Earth सभृत्यौ together with
 their servants अक्षि-अक्षयातां Aor 3rd dual of अक्ष यति । अक्षयातां
 Pass Aor 3rd dual of क ।*

विग्रहस्तव शक्रेण वृहस्पतिपुरोधसा ।

साहं कुमारसेनान्या शून्यथासीति कोनयः ॥ ७ ॥

यद्यहं नाथनायास्यं विनसा हतवान्धवा ।

नाज्ञस्यस्त्वमिदं सर्वं प्रमाद्यंश्चारदुर्वलः ॥ ८ ॥

करिष्यमाणं विज्ञेयं कार्यं किं नु कृतं परैः ।

अपकारे कृतेष्यज्ञो विजिगीषुर्न वा भवान् ॥ ९ ॥

7th Verse — विपद् तव शक्रेण साहं *Your war is with Sakra (Indra) वृहस्पतिपुरोधसा whose foremost minister is Vṛhaspati कुमारसेनान्या whose general is Kartikeya शून्यथासीति and yet you are vacant or unthoughtful इति को नयः what policy is this सेनान्या Instr sing of सेनानी ।*

8th Verse — यदि अहं नाथ *If I, O Lord, न आयास्य had not come विनसा noseless हतवान्धवा and with relatives killed न आयास्य न then you would not have known इदं सर्वं all this प्रमाद्यंश्चारदुर्वलः being neglectful and frail in your intelligence em १३११३ आयास्य Conditional (लृट्) 1st sing of आ या । अपकारे the same 2nd sing of आ । प्रमाद्यं pres part of प्र मद् भावति ।*

9th Verse — परे करिष्यमाणं विज्ञेयं *Even the act which is about to be done by the enen / ought to be known beforehand through the intelligence department of the state किं नु कृतं what to say (1 e, to say nothing) of what is done अपकारे कृतं अपि अज्ञ but even when injury is done you are ignorant of it विजिगीषुर्न वा भवान् are you desirous of conquering or not विजिगीषुर् verbal desid of जि ।*

दृतत्वं प्राचेसमितैः खड्गारूढः प्रमादवान् ।
 पानशौण्डः श्रियं नेता नात्यन्तीनत्वमुन्मनाः ॥ १० ॥
 अध्वरेष्वग्निचित्वत्सु सोमसुत्वत आश्रमान् ।
 अत्तुं महेन्द्रियं भागमैति दुश्चावनोऽधुना ॥ ११ ॥
 आमिहीयं दधि क्षीरं पुरोडाशं तथौषधं ।
 हविर्ह्यङ्गवीनश्च नाप्युपगन्ति राक्षसाः ॥ १२ ॥
 युवजानि धनुष्याणि भूमिष्ठः खविचारिणः ।
 रामो यद्गद्रुहो हन्ति कालकल्पशिलीमुखः ॥ १३ ॥

√ 10th Verse — दृतः अ प्राचे समिते You are surrounded by mess-
 companions खड्गारूढः अत दवान mounted on a bed, a gaily headed
 loor पानशौण्डः उन्मना decol'd to drink and flighty in mind श्रियं नेता
 न नात्यन्तीनं you will, eter bring Fortuna much near to you

11th Verse — दुश्चावन अधुना ऐति आश्रमान् Indra now comes to the
 termilages सोमसुत्वत full of Soma pressers अध्वरेषु अग्निचित्वत्सु at
 sacrificers, full of Fire servers अत्तुं महेन्द्रियं भागं to eat the portion
 reserved for the great lord अत्तुं Int. of अत् अति ।

12th Verse — आमिहीयं दधं क्षीरं Such as curds and milk sea-
 soned with honey पुरोडाशं तथौषधं and meal or cakes enriched with
 g/ce हविर्ह्यङ्गवीनश्च and fresh clarified butter from the preceding
 evening's milk नापि उपगन्ति राक्षसाः nor can Rakshases touch them

13th Verse — युवजानि With a young wife धनुष्याणि bow in hand
 भूमिष्ठः रामः Rama, himself a terrestrial कालकल्पशिलीमुखः having
 deadly arrows अति हन्ति पद्मद्रुहः अविचारिणः the aerial obstructers of
 √ see, i e, Rakshases

मांसान्योष्ठावल्लोप्यानि साधनीयानि देवताः ।

अन्नन्ति रामात् रक्षांसि विभ्यत्यश्रुवते दिशः ॥ १४ ॥

कुरु बुद्धिं कुशाग्रीयामनुकामीनतां त्यज ।

लक्ष्मीं परम्परीणां त्वं पुत्रपौत्रीणतां नय ॥ १५ ॥

सहायवन्त उद्युक्ता वहवो निपुणाय यां ।

श्रियमाशासते लोलां तां हस्तकृत्य माश्रयोः ॥ १६ ॥

14th Verse.—देवताः चक्षन्ति *Gods eat* मांसानि योष्ठावल्लोप्यानि *flesh* so tender that it may be cut by the very lips साधनीयानि even the flesh of victims sacrificed as means of celestial bliss रामात् रक्षांसि विभ्यन्ति but *Rakshases are in terror of Rama* अश्रुवते दिशः flying they cover all sides चक्षन्ति pres. 3rd pl. of चक्ष चक्षति चासीत् चान् चक्षिष्यति । विभ्यन्ति pres. 3rd pl. of भी विभेति अश्रीरोत् विभाष विभषाट्-कार भेषन्ति । अश्रुवते Pres 3rd pl. of अश्रु अश्रुते ।

15th Verse.—कुरु बुद्धिं कुशाग्रीयां *Make your thoughts sharp as the extremities of Kus grass* अनुकामीनतां त्यज *give up the pursuit of pleasure* नय मे लक्ष्मीं परम्परीणां *do thou lead or bring forth the Fortuna inherited from a long line of ancestors* पुत्रपौत्रीणतां *to the possession of thy sons and grandsons.*

16th Verse.—यां विधे *That Fortuna whom* सहयः निपुणः च *many cool skilful persons* महायवन्त उद्युक्ता *allied and numerous* लोलाः *are ever desiring or sucking* माश्रयोः *at her* मे *do not trust to her, uns'ible,* हस्तकृत्य *having got her in hand, i. e., accepted* चक्षन्तम् *3rd pl. of चक्ष in Atman* चाश्रयिह *सममे* चाश्रयोः *Ac. 2nd sing चक्ष चक्षति ।*

लक्ष्मीः पुंयोगमाशंसुः कुलटेव कुतूहलात् ।
 अन्तिकेऽपि स्थिता पत्युच्छलेनान्यं निरीक्षते ॥ १७ ॥
 योपिदृन्दारिका तस्य दयिता हंसनादिनी ।
 दूर्वाकाण्डमिव श्यामा न्यग्रोधपरिमण्डला ॥ १८ ॥
 नास्यं पश्यति यस्तस्या निस्ति दन्तच्छदं न वा ।
 संश्रुणोति न चोक्तानि मिथ्याऽसौ विहितेन्द्रियः ॥ १९ ॥
 सारोऽसाविन्द्रियार्थानां यस्यासौ तस्य नन्दयुः ।
 तल्पे कान्तान्तरैः साङ्गं मन्येऽहं धिक्त्रिमञ्जर्युं ॥ २० ॥
 न तं पश्यामि यस्यासौ भवेन्नोदेजया मतैः ।

17th Verse — लक्ष्मीं अन्तिके पत्यु स्थिता अपि *Fortuna, though remaining near her lord, कुतूहलात् हलेन अन्यं निरीक्षते from curiosity looks to another at a distance under some pretext पुंयोग माशंसु desiring association with men कुलटा एव like a co-irleson*

18th Verse — तस्य दयिता *His wife दूर्वाकाण्डमिव श्यामा fair like a stall of Durva हंसनादिनी uttering notes like the swan न्यग्रोधपरिमण्डला handsome shaped योपिदृन्दारिका is most beautiful among women मत्प्रकाशनवर्णाभा सा सौ श्यामेति वक्ष्यते Bharata malika सद्यो शीषा भवत्या वा न्यग्रोधपरिमण्डला Bharata malika*

19th Verse — न पश्यति यस्तस्या *Who does not see her face निस्ते दन्तच्छदं न वा nor kisses her lips पश्यति न च उक्तानि nor hears her accents मिथ्याऽसौ विहितेन्द्रियः in vain has he been endowed with the organs of perception निस्ते Pres 3rd sing of विस.*

20th Verse — नार यमो रन्दिषांशोनी *She is the best among objects of sensation सद्यो अपि तस्य नन्दयुः whose she is he has enjoyment indeed तस्य न वा I ... धिक् त्रिमञ्जर्युं fie on such sleeping*

21st Verse — न तं पश्यामि *I do not see him or any one यद्यपि अपि*

चैलोक्तेनापि विन्दस्त्वं तां क्रीत्वा सुकृतीभव ॥ २१ ॥
 नैवेन्द्राणी न रुद्राणी न मनावी नं रोहिणी ।
 वरुणानी न चाग्रायी तस्याः सीमन्तिनी समा ॥ २२ ॥
 प्रत्यूचे राक्षसेन्द्रस्तामाश्वसिहि विभेषि किं ।
 त्यज नक्तञ्चरि शोभं वाचाटे रावणे ह्यहं ॥ २३ ॥
 मामुपास्त दिदृक्षावान् याष्टीकव्याहता हरिः ।
 आज्ञालाभेन्मुखो दूरात् काष्ठेणानादरेक्षितः ॥ २४ ॥

न भवत of whom she could not become उदेजया मते a perturber of
 the mind चैलोक्येन अपि तां क्रीत्वा having purchased her even at the
 price of the three worlds विन्द स्व सुकृती भव be thou a gainer and a
 blessed person उदेजया शिवभोगिनिका Jayamangala. क्रीत्वा Indeed
 part. of क्री क्रीणाति चक्रेरीत चिक्राय क्रोषति क्रीत ।

22nd Verse — नैव इन्द्राणी Neither the wife of Indra न रुद्राणी
 nor the wife of Rudra न मनावी nor the wife of Manu न रोहिणी
 nor Rohini वरुणाणी nor the wife of Varuna न चाग्रायी nor the wife
 of Agni तस्या सीमन्तिनी समा is a woman equal to her

23rd Verse — प्रत्यूचे राक्षसेन्द्रतां The lord of Rakshases replied
 to her आश्वसिहि be confident विभेषि किं why dost thou fear? त्यज
 शोभं give up thy secrets नक्तञ्चरि वाचाटे O thou talkative night
 stalker रावणे हि अहं for I am Ravana आश्वसिहि Imp 2nd sing
 of अश्वसिषि । विभेषि pres. 2nd sing of भी विभति ।

24th Verse — इति मां उपास्त Indra was approaching me दिदृक्षावान्
 desirous of a sight चाष्टीकव्याहता struck and put out by the porter
 with the red आज्ञालाभेन्मुख and looking up for my word of com-
 mand दूरात् काष्ठेण अनादरे रेक्षितः was from a distance eyed by me
 slightly with a contemptuous look उपास्त Imp 3rd sing of
 उप आश आशे ।

विरुमोद्गधारायः कुलिशो मम वक्षसि ।
 अभिन्नं शतधात्मानं मन्यते बलिनं बली ॥ २५ ॥
 कृत्वा लङ्काद्रुमालानमहमैरावतं गर्ज ।
 बन्धनेऽनुपयोगित्वान्नतं तृणवदत्यजं ॥ २६ ॥
 आहोपुरुषिकां पश्य मम सद्रत्नकान्तिभिः ।
 ध्वस्तान्धकारेऽपि पुरे पूर्णेन्दोः सन्निधिः सदा ॥ २७ ॥
 हृतरत्नश्रुतोद्योगो रक्षाभ्यः करदो दिवि ।

25th Verse — कुलिश बली *The so called powerful thunderbolt*
 चक्ष्णान मन्यते बलिनं *considers itself strong* मम वक्षसि *अभिन्नं शतधा* be-
 cause when struck at my chest it was not shivered to a hundred
 pieces विश्व उदय धाराय *being only blunted in its prominent sharp*
edges

26th Verse — कृत्वा ऐरावत गज *Having rode Indra's elephant*
Aravata लङ्काद्रुमालान tied to trees at Lanka *ध्वस्त अनुपयोगित्वान्नतं* it
 not being worth the branding *तत् तृणवत् अत्यजं I left it low!* like
 grass *अत्यज इति 1st sing of त्यज त्यजति अत्याचीन तस्याज त्यजति*
त्यक्त ।

27th Verse — मम आहोपुरुषिकां पश्य *Behold my own mantines*
ध्वस्तान्धकारेऽपि पुरे even on the constant dissolution of darkness is
my city सद्रत्नकान्तिभिः by the rays of good diamonds पूर्णेन्दोः सन्निधिः
सदा there is always the presence of the jill woo. आहोपुरुषिका
 implies a boast of one's own greatness आहोपुरुषिका इत्येतां स्यात्
 सभावरक्षणं *Amara अहमेव पुरेण सवेति सभावरणाया आहोपुरुषिका*
मिषामनात् Bharata Mallika

28th Verse — नोवभित इत्रा हृतरत्न *his jewels being seized by*
me हृतरत्नं *his enterprise declined* रक्षोभ्य करदो दिवि *a tributary*

पूतकृतायीमभ्येति सत्रपः किन्न गोचरमित् ॥ २८ ॥

अतुल्यमहसा सार्द्धं रामेण मम विग्रहः ।

चपाकरस्तथाप्येय यतिष्ये तदिनियहे ॥ २९ ॥

उत्पत्त्य खं दशग्रीवा मनायायी शितास्त्रभृत् ।

समुद्रसविधावासं मारीचं प्रतिचक्रमे ॥ ३० ॥

सम्यत्त्य तत्सनीडेऽसौ तं वृत्तान्तमशिञ्चवत् ।

चक्षुनाथ श्रुतार्थेन तेनागादि दशाननः ॥ ३१ ॥

of the Rakshases though dwelling in heaven सत्रप being in shame
पूतकृतार्थो अभ्येति किन्न does he not avoid facing even his wife
Sachi, अभ्येति अभि रति from एव to go. पूतकृतायी the wife of पूतकृत
Indra, being of pure ceremonies.

29th Verse — मम विग्रहं रामेण सार्द्धं As to my fighting with
Rama अनुपमहसा who is not my equal in greatness चपाकरः it
would be a cause of shame to me तथापि इय यतिष्ये still at thy
request this one or myself will engage तदिनियहे for his con-
dign punishment. यतिष्ये 1st sing of यत यतने अयतिह येने
यतिष्येने ।

30th Verse — उत्पत्त्य खं दशग्रीवाः The ten-headed Ravana having
flown up to the sky मनायायी proceeding swift as thought शितास्त्रभृत्
holding well sharpened arms चक्रमे went मारीचं प्रति to Maricha
समुद्रसविधावासं dwelling near the sea

31st Verse — सम्यत्त्य तत्सनीडेऽसौ Having arrived near him तं
वृत्तान्तं मशिञ्चवत् related to him the story of Surpanakhā अथ दशानन
then the ten-faced Dāsana चक्षुनाथ was addressed चक्षुना श्रुतार्थेन Iy
timul Maricha having heard the story अशिञ्चवत् causal Aor. 3rd
sing. of अशिञ्चति । चक्षुनाथ Aor. pass 3rd sing of चक्ष ।

अन्तर्द्वेत्स्व रघुव्याघ्रात्तस्मात्त्वं राक्षसेश्वर ।

यो रणे दुरुपस्थानो हस्तरोधं दधद्बभूवुः ॥ ३२ ॥

भवन्तं कार्त्तवीर्यो यो हीनसन्धिमचीकरत् ।

जिगाय तस्य हन्तारं स रामः सार्वलौकिकः ॥ ३३ ॥

यमास्यदृश्यरी तस्य ताडका वेत्ति विक्रमं ।

शूरमन्यो रणाच्चाहं निरस्तः सिंहनर्दिना ॥ ३४ ॥

न त्वं तेनान्वभाविष्ठा नान्वभावि त्वयाप्यसौ ।

32nd Verse—राक्षसेश्वर O lord of Rakshases रघुव्याघ्रात् तस्मात्त्वं
from that tiger of a Raghu त्वं यन्तर्द्वेत्स्व do thou disappear or keep
aloof य रणे दुरुपस्थानः who can hardly be stood in battle i. e., no
enemy can stand him. हस्तरोधं दधत् धनुः holding his bow ever
clamped by the hand अन्तर्द्वेत्स्व Imp 2nd sing of अन्तर्धा धत्ते ।

33rd Verse—कार्त्तवीर्यं Kurlavira य भवन्तं चीनपान्थि अचीकरत्
y'lo tal fuscel you to make an ignoble peace तस्य एव र हन्तारो
destroyer Parusarama य राम जिगाय he Rama conquered गार्त्तवीर्यः
he is celebrated in all worlds अचीकरत् casual Aor 3rd sing of
अचीकरत् कारयति । जिगाय Perf 3rd sing of जि अयति । सार्वलौकिकः
is otherwise read गार्त्तवीर्यः i. e. as is well known in all worlds

34th Verse—यमास्यदृशी नाडकाः Tishag who having been
killed by him, has seen Yama's face तस्य विक्रमं वेत्ति knows his vigor
यमास्य इति I too know it who esteemed myself a hero निरस्त
सिंहनर्दिना and is forced out of the field by him the lion roarer
वेत्ति Pres 3rd sing of विद् वेत्ति or वद Imp वदु or विद्विषात्
अवेदीत् विद्व वेदियति अयति ।

35th Verse—न त्वं तेन अन्वभाविष्ठा Tho art not known to him
नान्वभावि अयति अने nor is he known to thee अन्वभाविष्ठा मया ज्ञायते but

अनुभूतो मया चासौ तेन चान्वभाविष्यहं ॥ ३५ ॥
 अथ्यङ् शस्त्रधृतां रामो न्यञ्चस्तं प्राप्यमदिधाः ।
 सकन्या शुल्कमभनङ् मिथिलायां मखे धनुः ॥ ३६ ॥
 संवित्तः सहयुध्वानौ तच्छक्तिं खरदूपणौ ।
 यज्वानथ्य ससुत्वानो यानगोपीन्मखेषु सः ॥ ३७ ॥
 सुखजातः सुरापीतो नृजग्धो माल्यधारयः ।
 अधिलङ्कं स्त्रियो दीव्यमारब्धा बलिवियहं ॥ ३८ ॥

he is known to me तेन चान्वभाविष्यहं *and I am known to him*
 चान्वभाविष्यहं *pass Aor 2nd sing of चनु भू*

36th Verse—अथ्यङ् शस्त्रधृतां रामो न्यञ्चस्तं प्राप्य मदिधा *Rama is superior among*
armed men न्यञ्च नं प्राप्य मदिधा persons like myself are inferior
when encountering him मिथिलायां मखे on the sacrificial ground in
Mithila स कभनङ् चनु / e broke the bow कन्यायुक्त the condition set
forth for the bride as a prize अथ्यङ् verbal from अथि-अथ nom
sing न्यञ्च the same fr मि अथ nom plural कभनङ् Impf, 3rd
sing of भञ्ज भनङ्ति अभाहृतीत् भभञ्ज भञ्जति ।

37th Verse—खरदूपणौ सहयुध्वानौ *Khara and Dushana fighting*
with him स यत्न तच्छक्तिं got a knowledge or sensation of his power
यज्वानथ्य ससुत्वानः and, the priests too, with the presses of the Soma
यान् अगोपीत मखेषु स ichou / e protected in the sacrifice अथिच pres.
3rd dual of विद् वेद वेति । अगोपीत Aor 3rd sing of गृप गृपायति
अगोपीत अगोपीत् अगोपापीत् जुगोप गृपायां अकार गृपायति गृपायति
गृपायति ।

38th Verse—सुखजात *Being thyself in the enjoyment of*
ease and pleasure सुरापीतो अजग्ध drinkin) wine and feasting on
human flesh माल्यधारयः and decorated with screech) अधिलङ्कं कियहं

तं भीतङ्कारमाक्रुश्य रावणः प्रत्यभाषत ।

यातयामं विजितवान् स रामं यदि किं ततः ॥ ३९ ॥

अघानि ताडका तेन लज्जाभयविभूषणा ।

स्वीजने यदि तच्छार्थं धिग्लोकं द्युद्रमानसं ॥ ४० ॥

यद्गृहे नर्दिनमसौ शरैर्भीरुमभाषयत् ।

कुत्रह्ययज्ञके रामो भवन्तं पौरुषं न तत् ॥ ४१ ॥

दीय *being sovereign of Lanka amuse thyself with women* ना शारव्या
 शक्तिं विषयं *engage not in war with the powerful Rama* माख्यधारण
 माख्यं धारयतीति माख्यधारण । दीय Imp 2nd sing of दिव दीयति ।
 शारव्या Aor. 2nd sing. of रभ रभते शारव्य रेने रभ्यते ।

39th Verse—भीतकारमाक्रुश्य *Loudly reviling him as a coward*
 रावणं तं प्रत्यभाषत *Ravana answered him* यदि स रामं विजितवान्
if he conquered Parasu Rama यातयामं *who had passed his time*
that is become a decrepit किं ततः what of that अक्रुश्य *Indeed*
part of क्रुश क्रोशति

40th Verse—अघानि ताडका तेन *Tadaka was killed by him*
 लज्जाभयविभूषणा *a lady whose ornament was shame and fear* स्वीजने
 यदि तच्छार्थं *if such an act is laudible as against a woman* धिग्लोकं
 द्युद्रमानसं *fit on the ignoble minded world* अघानि Aor pass 3rd
 sing of घ्न घ्नति ।

41st Verse—यत् कुत्रह्ययज्ञके *That at a vulgar ceremony of vile*
 ब्राह्मिण्यं अघो रामः भवन्तं शरैः अभाषयत् *he Rama frightened you*
out of the field by means of arrows नर्दिनं भीरुं *you a coward*
 भ्रातृकं *at home* पौरुषं न तत् *there was no manliness in it* अभाषयत्
 Causal Impf. 3rd sing of भी विभेति ।

चिरकालोपितं जीर्णं कीटनिष्कृषितं धनुः ।

किं चित्रं यदि रामेण भग्नं द्युचियकान्तिके ॥ ४२ ॥

वनतापसके वीरौ विपद्ये गलितादरी ।

किं चित्रं यदि सावज्ञौ ममृतुः सरद्रूपणौ ॥ ४३ ॥

त्वं च भीरुः सुदुर्वृत्ते नित्यञ्च रक्षकाम्यसि ।

गुणांश्चापद्रुपेऽस्माकं स्तोपि शत्रूंश्च नः सदा । ४४ ॥

शीर्षंश्चेद्यमतोऽहं त्वां करोमि क्षितिवर्धनं ।

कारयिष्यामि वा ह्यत्यं विजिघृष्टुर्वनैकसौ ॥ ४५ ॥

तमुद्यतनिशातासिं प्रत्युवाच जिजीविषुः ।

मारीचाऽनुनयंस्त्रासाद्भ्यमित्यो भवामि ते ॥ ४६ ॥

हरामि रामसौमित्री मृगो भूत्वा मृगद्युवौ ।

उद्योगमभ्यमित्रीणो यथेष्टं त्वञ्च सन्तनु ॥ ४७ ॥

ततश्चिचीयमानोऽसौ हेमरत्नमयो मृगः ।

45th Verse — यतो यत् Therefore I शीर्षंश्चेद्य त्वां करोमि क्षितिवर्धनं
will make thee whose head requires cutting off an increment on the
soil of the earth कारयिष्यामि वा ह्यत्यं or I will make thee work
विजिघृष्टुः वनैकसौ being desirous of fighting the encounter Rama
and Laksmana विजिघृष्टुः verbal desiderative of विघ्नः ।

46th Verse — मारीच जिजीविषुः Maricha desirous of life वामात्
through he प्रत्युवाच अनुनयनम् answered propitiating him
उद्यतनिशातासिं who had drawn his sharpened sword अभ्यमित्य
भवामि त्वां I shall become a confounder of thy enemy

47th Verse — यत् भूत्वा Becoming a deer हरामि रामसौमित्री I
shall decoy Rama and Laksmana मृगद्युवौ who are fond of sporting
in deer hunt स च यथेष्टं उद्योगं कर्तव्यम् and do thou pursue thy
desired undertaking by improving the opportunity च चिचीय
like a confounder of the enemy एतन् Imp 2nd sing of तन
मभेति ।

48th Verse — तत् यतो यत् Then I, Maricha becoming a
delicious stag हेमरत्नमयो gold n. m. f. called विशोदनाम् and there-

यथा मुखीनः सीतायाः पुत्रुवे बहुकोभयम् ॥ ४८ ॥

तेनादुद्यूपयद्रामं मृगेण मृगलोचनां ।

मैथिली विपुलोरस्कं प्राबुवृर्षुर्मृगाजिनं ॥ ४९ ॥

योगश्चेमकरं कृत्वा सीताया सख्यणं ततः ।

मृगस्यानुपदो रामो जगाम गजविक्रमः ॥ ५० ॥

स्यायं स्यायं क्वचिद्यान्तं क्वान्त्वा क्वान्त्वा स्थितं क्वचित् ।

वीक्षामाजो मृगं रामयिचक्षुत्तिं विसिन्धिये ॥ ५१ ॥

1st Verse—यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४८ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४८ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४८ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४८ ॥

2nd Verse—यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४९ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४९ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४९ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४९ ॥

3rd Verse—यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५० ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५० ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५० ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५० ॥

4th Verse—यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५१ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५१ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५१ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५१ ॥

चिरं क्लिशित्वा मर्माविद्रामो विलुभितस्रवं ।
 शब्दायमानमव्यात्सोत् भयदं क्षणदाचरं ॥ ५२ ॥
 श्रुत्वा विस्फूर्जयुप्रख्यं निनादं परिदेविनी ।
 मत्वा कष्टश्रितं रामं सौमित्रिं गन्तुमैजिहत् ॥ ५३ ॥
 एष प्राहपिजाम्भोदनादी घ्राता विरौति ते ।
 घ्रातेयं कुरु सौमित्रे भयात्त्रायस्व राघवं ॥ ५४ ॥
 रामसंघुपितं नैतन्मृगस्यैव विवञ्चिषोः ।

52nd Verse —सर्मावित राम *Rama the piercer or knower of the inmost heart* चिरं क्लिशित्वा *after long fatigue* क्षणदाचरं *whispering* शब्दायमानं *making a terrific noise* क्लिशित्वा *Indeed part of क्लिप्त क्लिष्टे or क्लियति see III 3* सर्मावित *like यमवित II 7* शब्दायमानं *Aor 3rd sing of शब्द विध्यति निघाप शक्यति विद्य ।*

53rd Verse —श्रुत्वा *Having heard the noise like a thunder clap* परिदेविनी *Sita being alarmed* मत्वा कष्टश्रितं रामं *and thinking that Rama was in trouble* सौमित्रिं गन्तुं *set Lakshmana to go after Rama thus वैजिहत् Aor 3rd sing causal of रं रंते ।*

54th Verse —एष ते घ्राता *This thy brother* प्राहपिजाम्भोदनादी *is crying like the roar of clouds in the rains* घ्रातेयं कुरु *do the duty of a kinsman, O son of Simbra,* भयात्त्रायस्व *save Rama from danger* वि-रौति *Pres. 3rd sing* ए रौति *or रीति* श्रातेयं *वराय रविष्यति ।* श्रातेयं *Imp 2nd sing of वै श्राते श्राते सवे श्राते ।*

55th Verse —राम संघुपितं नैतन् *This is not a cry of Rama* मृगस्यैव *it is the cry of the delu long stay* रामवनिताश्रितं *सात*

रामस्वनितसङ्काशः स्वान इत्यवदत्स तां ॥ ५५ ॥

आप्यानस्कन्धकण्ठांसं रूपितं सहितुं रणे ।

मोर्णुवन्तं दिशो वागीः काकुत्स्थं भीरुः कः छमः ॥ ५६ ॥

देहं विश्वशुरस्वामौ मृगः प्राणैर्दिदेविपन् ।

ज्याघुष्टकठिनाङ्गुष्ठं राममायान्मुमूर्षया ॥ ५७ ॥

शङ्खन् भीषयमाणं तं रामं विस्मापयेत कः ।

This is a voice only simulating the voice of Rama इति च अत्र रामो नो ते thus speak to her विश्वशुरो verbal Desiderative of रणे वदति ।

55th Verse — भीष O timid lady वा छमः मर्षितुं *is a'ble to stand काकुत्स्थो रूपितं रणे the enraged Rama in battle आप्यानस्कन्धकण्ठांसं with broad shoulders, neck and arms मोर्णुवन्तं दिशो वागे covering all sides with arrows रूपितं part part of रणे राषति or वदति । च आपान part. part of पी or पाप आपने कथास कथादिह कथायि वये च मने वादिष्यते । मोर्णुवन्तं Pros part acc मृग of शङ्खं अर्षति अर्षति मोर्णुवन्तं च वागेन च शङ्खेन शङ्खेन च अर्षति अर्षति ।*

56th Verse — राम इव विश्वशुरस्वामौ *This slay'd a man to fry his body in the fire of arms यथै दिदेविपन् Desidering to sport with his bow रामं आपान ममूर्षया throw, h d size of clea's come to his अघुष्ट कठिनाङ्गुष्ठं whose thumb was hardened by strokes of the bow, as in a strong fever; verbal Desid of अघ्न मर्षति वषट्तेन अघट्तेन वषट्तेन मर्षति अघट्तेन मर्षः । दिदेविपन् Pros part Des Ver of दिवः कथयति Juste mrg of ममूर्षया verbal d - 1) of मर्षितुं ।*

57th Verse — रामं भीषयमाणं रामं *I was pulling myself to fry him in Vishvasura's hand with every part of him or all'd his presence of mind वा शङ्खेन शङ्खेन fear वदति वदति समापं This very day or*

मास्र भैषीस्त्वयाद्यैव कृतार्थो द्रक्ष्यते पतिः ॥ ५८ ॥

यायास्त्वमिति कामो मे गन्तुमुत्सहसे न च ।

इच्छुः कामयितुं त्वं मामित्यसौ जगद्दे तथा ॥ ५९ ॥

मृषोचं प्रवदन्तीं तां सत्यवद्यो रघूत्तमः ।

निरगात् शत्रुहस्तं त्वं यास्यसीति शयन् वशी ॥ ६० ॥

गते तस्मिन् जलशुचिः शुद्धदन् रावणः शिखी ।

जंजपूकोऽश्रमालावान् धारयो मृदलावुनः ॥ ६१ ॥

presently thy husband being successful द्रक्ष्यते तथा will be seen by thee or will appear to thee भीषयभाष pres part causal भी विभेति ।
विस्त्रापयेत् pot. 3rd sing causal of वि-प्रि अपयते । द्रक्ष्यते pass fut
3rd sing of दृश् पश्यति ।

50th Verse — याया न इति काम मे My desire is that you should go for Rama's protection गन्तुं उत्सहसे न च but you do not wish to go इच्छुः कामयितुं न मे you are desirous of enjoying me इति चर्षो जगद्दे तथा thus was he Lakshmana addressed by her याया pot. 2nd sing of या याति ।

60th Verse — मृषोच प्रवदन्तीं तां To her uttering a false charge पश्यन्त्या रघूत्तम वशी the solvent or elasto and truthful excellent Raghū, 1 c, Lakshmana व्रतन शत्रुहस्तं त्वं यास्यसि इति protesting, "You shall fall into the enemy's hands" निर्गतान went away मृषोच the same as वापयन् an untruth

61st Verse — गते तस्मिन् He having gone रावण जनशयि Ravana having purified himself with water शुद्धदन् शिखी with clean teeth and having a tuft of hair on the head like a hermit जंजपूकः श्रमालावान् holding a wreath of beads and pretending to recite mantras धारय चतुलावुनः holding a gourd with holy mud in it

कमण्डलुकपालेन शिरसा च मृजावता ।

संवस्य लाक्षिके वस्त्रे माचाः संभीण्ड्य दण्डवान् ॥ ६२ ॥

अधीयन्नात्मविद्विद्यां धारयन् मस्करिव्रतं ।

वदन् बहुद्भुलिस्फोटं मूक्षेपञ्च विलोकयन् ॥ ६३ ॥

संदिदर्शयिषुः साम निजुद्भुपुः क्षपाटतां ।

चक्रमावान् समागत्य सीतामूचे सुखाभवं ॥ ६४ ॥

सायन्तनीं तिथिप्रण्यः पङ्कजानां दिवातनीं ।

62nd Verse — कमण्डलु कपालेन *With a scater-pot and a water*
शिरसा च मृजावता *with the head cleansed संवस्य लाक्षिके वस्त्रे अल*
in scarlet garment माचाः संभीण्ड्य दण्डवान् holding a stick with his
utensils packed संवस्य Indecl part nominal fr मन् । एव एव the
same fr माच

63rd Verse — अधीयन् आत्मविद्यां *Reading the science of spiritual*
experts धारयन् मस्करिव्रतं keeping the vow of cremula's वदन् बहु
वदन्निस्फोटं speaking much by utterances with the fingers, १ ०,
beckoning with the fingers मूक्षेप च विभाषयन् and looking by
glances अधीयन् pres part. of अधि इत् It has taken paramna:
pada here according to Panini 3 2 130 एत् भाष्यैः प्रहसिष्यति ।

64th Verse — संदिदर्शयिषुः भाम *Demons of showing courtesy*
निजुद्भुपुः क्षपाटतां demious also of concealing his being a Nalaka
चक्रमावान् coming all quely भामाय and meetng her सीता मूचे soul
to Sita एषा भव be thou propitious or least agreeable to thee निजुद्भुपुः
verbal decider of इत् चक्रमावान् like रोचदावान् IV 32

65th Verse — सुविस्मिता (Who art thou? as the next verse has
it) *Fair in smile, वाच्यः वदन्त्या श्रेयस्की putting to shame ८) thy*
ever abiding beauty वदन्ती तिथिप्रण्यः वा म the evening beauty of

कान्तिं कान्त्या सैदातन्या ह्येपयन्ती शुचिस्मिता ॥ ६५ ॥
 का त्वमेकाकिनी भीरुं निरन्वयजने वने ।
 शुध्यन्तोऽप्यघसन् व्यालास्वामपालां कथं न वा ॥ ६६ ॥
 हृदयङ्गममूर्तिस्त्वं सुभगभावुकं वनं ।
 कुर्वाणा भीममप्येतद्दाभ्यैः केन हेतुना ॥ ६७ ॥
 सुकृतं प्रियकारी त्वं कं रहस्युपतिष्ठसे ।
 पुण्यकृच्छाटुकारंस्ती किङ्करः सुरतेषु कः ॥ ६८ ॥

the lunar phase पदमाना दिवातनी and the day beauty of lotuses
 तिचिरस्य gen sing of तिदिशि a digit of the moon which
 causes a lunar day सदन्या Instr sing of सदातनी

66th Verse—का त्व भीरुं *How art thou, thou timid creature?*
 एकाकिनी निरन्वय जने वने *alone in this forest without any kull or*
 ला कथं वा व्याला *how is it either that noxious wild animals शुध्यन्*
 श्वि *though voracious with hunger वा स्वपालां न शयमन have not*
eaten thee up being unprotected शुध्यन् pres part nom pl fr
शुध् शुध्यति । शयमन Aor 3rd pl of शय श्वि ।

67th Verse—हृदयङ्गम मूर्तिं तं *Thou being of a form which*
enters and strikes every heart क्व हेतुना for what cause एतत् वनं
श्वैः hast thou beloken thyself to this forest? भीम श्वि कुर्वाणा सुभग
भावुकं turning it though naturally so terrific into such a pleasant
and attractive site श्वैः । e, श्विश्चै Impf 2nd sing एव श्वि

68th Verse—क सुकृत *What blessed person प्रियकारी न उपनिष्ठसे*
thou being १ roptious dost embrace एवश्चि in secret क पुण्यकृत what
meritorious person शटकारः agreeable in speech ते किङ्करः सुरतेषु
is !!) minister in dalliances

परि पर्युदधे रूपमाद्युलोकाच्च दुर्लभं ।
 भावत्वं दृष्टवत्स्वेतदस्मास्वधि सुजीवितं ॥ ६९ ॥
 प्रपीतमधुका भृङ्गैः सुदिवेवारविन्दिनी ।
 सत्परिमललक्ष्मीका नापुंस्कासीति मे मतिः ॥ ७० ॥
 मिथ्यैव श्रीः श्रीयम्भन्या श्रीमन्मन्यो मृषा हरिः ।
 साक्षात्कृत्याभिमन्येऽहं त्वां हरन्तीं श्रियं श्रियः ॥ ७१ ॥
 नेदकण्ठिष्यतात्यर्थं त्वामैश्लिष्यत चेत् स्मरः ।

69th Verse — अथि सुजीवितं O happy life! अस्मात् दृष्टवत्स्वेतु to us who have seen भावत्वं एतत् रूपं this beauty of thine दुर्लभं आद्युलोकात् च hard to be found even up to heaven परि परि उदधे excepting only the sea in which Lakshmi was produced.

70th Verse — सुदिवा एव अरविन्दिनी Like a collection of lotuses on a good bright day प्रपीतमधुका भृङ्गैः of which the honey has been sipped by black bees न अपुंस्का अथि thou art not without a man रति मे मति this is my idea

71st Verse — क्रिया एव श्रीं त्रियम्भन्या False is Lakshmi the goddess of beauty in her conceit of beauty श्रीमत् मन्यो मृषा हरिः false is Hari in his conceit of having the goddess of beauty त्वां साक्षात्कृत्या अभिमन्ये अहं this is what I think after seeing thee हरन्तीं त्रियं त्रियः who excellet the beauty of the goddess of beauty हरन्तीं अभिमन्तीं Jayamangala

72nd Verse — न उदकण्ठिष्यत अत्यर्थं स्मरः Cupid would not have been over anxious for his wife Rati, i e, would have become indifferent to her न च त्वैश्लिष्यत if he had seen you उदकण्ठिष्यत अतिरथं

खेलायन्ननिशं नोपुं सन्नूः छत्य रतिं वसेत् ॥ ७२ ॥
 वस्यूयन्तीं विलोक्य त्वां स्त्री न मन्तूयतीह का ।
 कान्तिं नाभिमनायेत को वा स्याणुसमेऽपि ते ॥ ७३ ॥
 दुःखायते जनः सर्वः स एवैकः सुखायते ।
 यस्योत्सुकायमाना त्वं न प्रतीपायसेऽन्तिके ॥ ७४ ॥
 कः पण्डितायमानस्त्वामादायामिपसन्निभां ।
 चस्यन् वैरायमांशेभ्यः शून्यमन्यवसद्धनं ॥ ७५ ॥

नोपि nor would he unceasingly sporting सन्नू छत्य रतिं वसेत् dwell
 with Rati for companion तत्र अदृष्टियत conditional fr कठ कठते ।
 सन्नू छत्य- सदाशोध्यत वसेत् Pot 3rd sang of वसु वसति ।

73rd Verse — वस्यूयन्तीं विलोक्य वा Seeing thee brightened in
 beauty स्त्री न मन्तूयतीह का what woman here in this world, would
 not gaze with jealousy को वा स्याणुसमेऽपि or w/o, though ever so
 much like a dry post, or Mahadeva, कान्तिं न अभिमनायेत ते
 would not make cheer at thy beauty

74th Verse — दुःखायते जनः सर्वः All persons are miserable स
 एवैक सुखायते that one person only is happy एवमिपसन्निभ near whom,
 or, in whose company, उत्सुकायमाना व you being desired न प्रतीपायसे
 do not become averse

75th Verse — कः पण्डितायमान Who learning wisdom वा आदाय
 अमिपसन्निभा having received thee to all appearance a much coveted
 delicacy चस्यन् वैरायमांशे and fearing adverse persons शून्य
 अन्वसद्धनं वनं has been dwelling in the solitary forest चस्यन् Present
 part वसु वसति अन्वसोत् अन्वसोत् तत्राच परिधति । अन्वसद्धन Impf 3rd
 sang of वसु-वस वसति ।

त्रैजायमाना तस्यार्थं प्रणीय जनक्यात्मजा ।

उवाच दशमूढानं सादरा गद्गदं वचः ॥ ७६ ॥

महाकुलीनमैत्याके वंशे दाशरथिमम ।

पितुः प्रियङ्करो भर्ता क्षेमकारस्तपस्विनां ॥ ७७ ॥

निहन्ता वैरकाराणां सतां बहुकरः सदा ।

पारश्वधिकरामस्य शक्तेरन्तकरो रणे ॥ ७८ ॥

अध्वरेष्विष्टिनां पाता पूर्ती कर्मसु सर्वदा ।

पितुर्नियोगाद्राजत्वं हित्वा योऽभ्यागमद्दनं ॥ ७९ ॥

76th Verse—जनक्यात्मजा *The daughter of Janaka becoming a little bold तस्यार्थं प्रणीय having offered him the tribute of hospitality उवाच दशमूढानं सादरा respectfully addressed to the twenty-headed Narana गद्गद वच the following rather faltering speech*

77th Verse—महाकुलीन ऐत्याके वंशे *To the high and noble race of Ikshvaka दाशरथिमम भर्ता appertains my husband the son of Dasaratha पितुः प्रियङ्करो the performer of his father's pleasure क्षेमकारो तपस्विनां the accomplisher of welfare of the hermits*

78th Verse—निहन्ता वैरकाराणां *He is slayer of enemies सतां बहुकरः सदा and always a large benefactor of the good अन्तकरो रणे in battle the destroyer पारश्वधिकरामस्य शक्तेः of the power of the axe armed Rama, Parasurama*

79th Verse—अध्वरेषु रष्टिनां पाता *In sacrifices the protector of my life पूर्ती कर्मसु सर्वदा always the accomplisher of ceremonies च यथागतम् वन who has come to the forest राजत्वं हित्वा relinquishing royalty पितुर्नियोगात् because of his father's command हित्वा as in*

पतच्चिक्रोष्टुजुष्टां रक्षासि भयदे वने ।
 यस्य वाणनिकृत्तानि श्रेणीभूतानि शेरते ॥ ८० ॥
 दीव्यमानं शितान् वाणानस्यमानं महागदाः ।
 निघ्नानं शत्रवान्नामं कथं त्वं नावगच्छसि ॥ ८१ ॥
 धातरि न्यस्य धातो मां मृगाविन्मृगयामसौ ।
 एषितुं प्रेषितो धातो मया तस्यानुजे वनं ॥ ८२ ॥
 अथायस्यन् कषायाक्षः स्यन्नस्वेदकषोल्बणः ।

80th Verse — यस्य वाणनिकृत्तानि *Cut to pieces by whose arrows*
 शशि भयदे वने *Rakshases in this terrifying forest* श्रेणीभूतानि शेरते
is in rows पतच्चिक्रोष्टुजुष्टानि surrounded by birds and jackals

81st Verse — कथं न त्वं नावगच्छसि रामं *How is it that you do not*
Rama दीव्यमानं शितान् वाणान् clever or able in sporting with
sharp ended arrows अस्यमानं महागदाः and in casting great clubs निघ्नान्
घातवान् and in killing enemies निघ्नानं pres part. Atmans of
 वन । The present participles in this verse would in the ordina-
 ry sense be all in the parasmaipada — They are atmans in the
 sense of capacity or ability Panini 3 2 129 तात्पर्यान्वयपाठवदन्तस्मिन्
 मानस्य Mugdhabodha आदि । 38 प्रकृत्ययत्नान्तरात् प्रत्यु ज्ञान ।

82nd Verse — धातौ धातरि न्यस्य मां *He placing me in charge*
of his younger brother धाता एतस्य धातवित् / as goes a hunting being
himself a shooter of deer मया धातुज एव धातौ / is younger brother
has just gone into the forest एषितुं प्रेषित मया having been sent by
me to see after him न्यस्य Indeed part. of नि न्यस्यति । एषितुं Int
 एष एषति रेपीत एषय एषियति ।

83rd Verse — अथ दशाननः क्षायत्यथ कषायाक्षः *Then the ten headed*
Ravana, consulting his limbs through rage, his eyes red with
anger स्यन्नस्वेदकषोल्बणः cooled with dripping drops of perspiration

सन्दर्शितान्तराकृतस्तामवादीहशक्तः ॥ ८३ ॥

कृते कानिष्ठिनेयस्य ज्यैष्ठिनेयं विवासितं ।

को नम्रमुपितप्रख्यं बहु मन्यन्ते राघवं ॥ ८४ ॥

राक्षसान् वटुयज्ञेषु पिण्डीशूराभिरस्तवान् ।

यद्यसौ कूपंमाण्डूकि तवैतावति कः स्मयः ॥ ८५ ॥

मत्पराक्रमसंक्षिप्तराज्यभोगपरिच्छदः ।

युक्तं ममैव किं वक्तुं दरिद्राति यथा हरिः ॥ ८६ ॥

सन्दर्शितान्तराकृता *betraying* thereby his *inmost ideas* तां चवादीन् *said to her* वा यस्य न *pres. part.* यद्य यद्यति यद्यन् यद्यम् यमिषति । यद्य *past. part.* of स्यद् स्यद्वे यद्यन्त् यद्यन्तिह यद्यन् मद्यन्ने स्यद्ग्यते स्यन्दिषते स्यद्ग्यते ।

83th Verse.—कः बहु मन्यन्ते राघवं *Who think much of Rama?* ज्यैष्ठिनेयं विवासितं *banished as the son of an unlucky old wife* नम्रमुपितप्रख्यं *like a person first driven out and then stripped* कृते कानिष्ठिनेयस्य *for the sake of a fortunate young wife's son.*

84th Verse.—यदि क्षयो भिरस्तवान् वटुयज्ञेषु *If he turned out at the ceremonies of the Brahmins* राक्षसान् पिण्डीशूरान् *some greedy Rakshases, heroes only for a mess or morsel* एतावति नव का सदा *what is this thy admiration for such a person.* भिरस्तवान् *Active participle from अघ चकति ।*

85th Verse.—यथां चोरा दरिद्राति *How Indra pines in misery* मत्पराक्रमसंक्षिप्तराज्यभोगपरिच्छदः *his enjoyment of royalty and his equipments having been cut short by my power* युक्तं ममैव किं वक्तुं *but as it befitting me to speak of my own glory which is manifest* from Indra's wretched state itself दरिद्राति *pres. 3rd sing.* from polysyllabic root दरिद्रा अदरिद्रावीन् or अदरिद्रोन् दरिद्रोपकार or अदरिद्रो दरिद्रिषति ।

निर्लङ्को विमदः क्षामो धनानां हृतपुष्पकः ।

अध्यास्तोऽन्तगिरं यस्मात् कस्तन्नावैति कारणं ॥ ८७ ॥

भिन्ननौक इव ध्यायन् मत्तो विशद्यमः स्वयं ।

कृष्णिमानं दधानेन मुखेनास्ती निरुद्यतिः ॥ ८८ ॥

समुद्रोपत्यका हैमी पर्वताधित्यका पुरी ।

रत्नपारायणं नाम्ना खड्गेति मम मैथिलि ॥ ८९ ॥

आवासे सित्तसंस्पृष्टे गन्धैस्त्वं लिप्तवासिता ।

अपितीरुसुगन्धिस्रक् तस्यां वस मया सह ॥ ९० ॥

87th Verse—यस्मात् From what cause धनानां क्षामो the lord of wealth Kuvera निर्लङ्कः विमदः driven out of Lanka and shorn of his pride हृतपुष्पकः his wonderful car Puspaka wrested from him, अध्यास्ते अन्तगिरं resides shut up in the inmost recesses of Mount Kailasa क तत् कारणं न ज्ञेति who does not know its cause अध्यास्ते pres 3rd sing from कश्चि वाच । ज्ञेति 3rd sing pres of ज्ञे दृष्ट ।

88th Verse—मत्तं विमदन् वस स्वयं Yama himself being in fear of me आस्ते निरुद्यति remains inactive and languid कृष्णिमानं दधानेन मुखेन with his face pale and discoloured ध्यायन् like a ship maddened supercargo merchant ध्यायन् pres part of धे ध्यायति अथ भीत दधौ ध्यायति धात । विमदन् pres part of भी विभति । आस्ते pres 3rd sing of वस ।

89th Verse—मैथिलि खड्गेति नाम्ना मम पुरी O Princess of Alithala, my city is Lanka by name हैमी golden रत्नपारायणं the perfection or sampler of jewelry, समुद्रोपत्यका having the sea for its dale पर्वताधित्यका and the mountain for its table land

90th Verse—तस्यां In that city, वस मया सह dwell with me आवासे in a house or palace सित्तसंस्पृष्टे scoured and cleaned दन्धै नं लिप्तवासिता thyself being plastered and perfumed with scents

संगच्छ पैसि स्त्रैणं मां युवानं तरुणं शुभे ।
 राघवः प्रोष्य पापीयान् जहोहि तमकिञ्चनं ॥ ८१ ॥
 अश्रीत पिवतीयन्ती प्रसिता स्मरकर्मिणी ।
 वशेकृत्य दशग्रीवं मोदस्व वरमन्दिरे ॥ ८२ ॥
 मास्म भूर्ग्राहिणी भीरु गन्तुमुत्साहिनी भव ।
 उद्गासिनी च भूत्वा मे वष्टसम्महिनी भव ॥ ८३ ॥
 तां प्रातिकूलिकीं मत्वा जिहोर्पुं भीमविग्रहः ।

अपिंतारदुग्धविद्यक् with a large perfumed wreath placed over thee
 वच Imp 2nd sing of वच वचति ।

91st Verse — संगच्छ पैसि मां युवानं Accept me a young man,
 O thou that befittest a manly consort त्वेन मत्पत्नीग्रहे even me who
 am fit for a woman, O thou lippy and youthful princess राघव प्रोष्य
 पापीयान् the vile son of Raghu having gone to another place has
 become siler still जहोहि तं अकिञ्चनं give up that penniless destitute
 fellow पैसि voc. of पैसी = युवानं अश्रीत वति ।

92nd Verse — अश्रीत पिवतीयन्ती Desirous of the position of a
 dominant mistress constantly ordering servants to eat and drink
 प्रसिता स्मर कर्मिणी quick in pleasures वशेकृत्य दशग्रीवं having brought
 the ten-headed one under subjection मोदस्व वरमन्दिरे be merry in the
 excellent house अश्रीत Imp 2nd sing of अच वचति । मोदस्व
 Imp 2nd sing from मुद् मोदते अमोदित मुमुदे भादिष्यत् ।

93rd Verse — मास्म मां पापीयो भीरु Be not coy, O timid creature,
 inclined to take an opposite course त्वमे उद्गासिनी भव but become
 decoyed, eager to go with me उद्गासिनी च भूत्वा and becoming well
 deced मे वचनकर्मिणी भव press my bosom

94th Verse — तां प्रातिकूलिकीं मत्वा Thinking her to be a deserter
 to hita भीरु विद्य निमाचर now appearing in his form the ter-
 rific-bodied Nalshas जिहोर्पुं desirous of seizing her वचनकर्मिणी वचति

बाह्वयपीडमास्त्रिणु जगाद्दे द्यां निशाचरः ॥ ८४ ॥
 वस्यन्तो तां समादाय यातो राविच्चरालयं ।
 तूष्णींभूय भयादासाञ्चक्रिरे मृगयक्षिणः ॥ ८५ ॥
 उच्चैरारस्यमानां तां छपणां रामलक्ष्मणौ ।
 जटायुः प्राप पक्षीन्द्रः परुषं रावणं वदन् ॥ ८६ ॥
 द्विपन् वनेचराग्रगणां त्वमादाय चरो वने ।
 अग्रेसरो जघन्यानां मामूः पूर्वसरो मम ॥ ८७ ॥
 यशस्करसमाचारं ख्यातं भुवि दयाकरं ।

*litring clasped her hand with his hands जगाद्दे द्यां got up to the sky
 in his car जिशीषु desider of च चरति*

84th Verse — बाह्वयः Deer and birds भयात् रात राविच्चरालयं
 through fear of him proceeding to the abode of night-stalkers
 वस्यन्तो तां समादाय taking her panic-stricken तूष्णींभूय आवाचक्रिरे
 having become silent they sat down वस्यन्तो fem pres part वप
 वस्यति आवाचीम् समाप वसिष्यति ।

85th Verse — उच्चैः चारस्यमानां तां Her loudly crying छपणां
 रामलक्ष्मणौ pitiable and calling on the name of Rama and Laksh-
 manna जटायुः प्राप पक्षीन्द्रः Jatayu met, the lord of birds परुषं रावणं
 वदन् speaking harshly to Ravana—1 c reproaching him

87th Verse — द्विपन् = the Munis सा मूः पक्षीन्द्रः
 the Muns सा मूः पक्षीन्द्रः
 मः thou that art the
 art ranging in the forest, having taken Sita द्विपन् voc pres
 part of द्विप द्वेषि ।

89th Verse — धिक् मां दुष्कृतं चरुषं Fie on thee, thou shameless
 offender रामं धमस्वरसमाचारं of Rama of glorious deeds काम भुवि

पितु वाक्यकरं रामं धिक्कां दुम्बन्तमपि ॥ ९८ ॥

अहमन्तकरो नूनं ध्वान्तस्यैव दिवाकरः ।

तव राक्षसरामस्य ज्ञेयः कर्मकरोपमः ॥ ९९ ॥

सतामरुष्करं प्रक्षी वैरकारं नराशिनं ।

हन्तुं कलहकारोऽसौ शब्दकारः प्रपात खं ॥ १०० ॥

धुन्वन् सर्वपथीनं खे वित्प्रानं पक्षयोरसौ ।

मांसश्रोणितसंदर्शं तुण्डघातमयुध्यन्त ॥ १०१ ॥

न विभाय न जिहाय न चक्षाम न विव्यथे ।

दयाकर celebrated in the world as a worker of mercy पितु वाक्यकर
the performer of his father's words दुम्बन्त pres part. acc sing. इ
दुमेति अधोपेत दुदाय रोषति ।

99th Verse — अहं तव अन्तकरं नूनं राक्षस I am of a certainly thy
destroyer, O thou Rakshasa ध्वान्तस्यैव इव दिवाकर as the sun is of
darkness रामस्य मया कर्मकरोपम myself being submissive to Rama
like an officer.

100th Verse — प्रक्षी पक्षी That bird कलहकार शब्दकार capable
of contending an. raising a cry प्रपात ख went to the sky अन्त वैरकारं
नराशिन to kill the man-eating enemy, Ravana अता अरुष्कर the
affliker of the virtuous.

101st Verse — धुन्वन् सर्वपथीनं खे वित्प्रानं पक्षयोरसौ अमे। He, the bird,
sweeping the expanse of his two wings over the whole way in the sky
तुण्डघातं दुष्पथस्य fought with strokes of his beak मांसश्रोणितसन्दर्शं
bringing out to sight his, Ravana's, flesh and blood. धुन्वन्] pres part.
of धु धुमेति अधोपेत (इट optional in Atman अधविर कधोर) दुधाव
अविष्यति रोषति । अयुध्यन् Impf 3rd sing. दुष युध्यते अयुध युध्ये योत्स्यते ।

102nd Verse — चाद्राका न विभाय Striking he did not fear न

आघ्नानो विध्यमान्ऽपि रणान्निवृते न च ॥ १०२ ॥

पिशाचमुखधौरेयं सच्छत्रकवचं रयं ।

युधि कद्रयवद्भीमं वभञ्जध्वजशालिनं ॥ १०३ ॥-

संचासयाञ्चकारारिं सुरान् पिप्राय पश्यतः ।

संत्याजयाञ्चकाराय सीतां विंशतिबाहुना ॥ १०४ ॥

असीतो शवणः कासाञ्चक्रे शस्त्रैर्निराकुलः ।-

भूयस्तं वेभिदुञ्चक्रे नखतुण्डायुधः खगः ॥ १०५ ॥

अ हन्तुं क्रोधवशादीहाञ्चक्राते तौ पद्मंस्पर्श ।

तव वा पलायाञ्चक्रे विहयाञ्चक्रे न राक्षसः ॥ १०६ ॥

सता पायाञ्चकिरे द्रष्टुं देवगन्धर्वकिन्नराः ।

अज्ञेन पद्मौ लोलुयाञ्चक्रे क्रव्यात् पतञ्चिखः ॥ १०७ ॥

प्रलुठितमवनौ विलोक्य हतं

दशवदनः खचरोत्तमं प्रहृष्यन् ।

रथवरमधिरुह्य भीमधुर्यं

स्वपुरमंगात् परियुह्य रामकान्तां

QUESTIONS ON RAGHUVANSA.

CANTO I

- 1 Turn the 2nd and 3rd stanzas into plain prose
- 2 Derive विलीयुं and विजिहीयुं and conjugate the verbs in
विर । वि - - - - - । - - - - - । - - - - - ।
- 3 Render into English the 9th stanza
- 4 Explain the samasa in, and meaning of, सदस्यवतिह्वय, ह्यस्य, ह्यनवेनीविभाषिता, चाकारसहस्रमथ, and अमिहस्य ।
- 5 Give the etymology of सदस्यवति वैशस्य, मनीषिणा मनीषिता and वृत्तियु ।
- 6 Account for the इ in कूटीरक
- 7 Expound the samasa in यथाशुभशिलान्, विनयादानान्, मूया काराह्वय, and सद्यमुत्थ ।
- 8 Analyse the following into their component parts—परि-
च्छद, भावता, धारणा, धारणा, and धारह्वय ।
- 9 Parse दिवागत in the 17th, सद्यमुत्थ in the 18th, and शने
in the 22nd, stanza
- 10 Explain the following words and phrases giving their
equivalent English expressions—(विने मनीषित, सम्पदिनिमयन, श्रुतो
वन्मरता शिला, महाभूतसमाधिना, and दादित्वाह्वय ।)
- 11 Explain the samasa in, and meaning of पराजैकमता, वेला
मरुतवा, परिपीडितमूर्ता, अलम्भासदा चापमथसमुत्थ, हनानाशय,
विश्वमधीरैर्निर्वीर्यं पुष्पैश्चूर्णितै, मृगजलवादिनी, and महीरोविधलयर्षयु ।
- 12 Translate into your own vernacular the 32nd stanza

13 Give the derivation of पुत्रकाश्रया, प्राङ्मुखैश्च ऐरावत and पश्चिद ।

14 Point out the propriety of the simile contained in the 36th stanza, 'सिन्धुशरभैरनिर्घोरमेक सन्दमसास्त्रितौ प्राङ्मुख पयोवाहं विदु ऐरावताविव ।'

15 Turn the following phrases into as many sentences without using compound words—प्रायेनासिद्धिमग्नि, चन्द्रालकवेदनौ, सनिशासानुकारिण and धीपट्टान् ।

16 Parse उपस्थितान् in the 45th and पर्वैः in the 47th stanza

17 Give the derivation of ह्येवमतीत, नामधेयानि, दुष्प्राप, and वाहन ।

18 Turn the 47th stanza into the passive form.

19 Explain the samasa in all the compound words in the 49th, 50th 51st, 52nd and 53rd stanzas

20 Convert the 54th stanza, into the passive form

21 Analyze अन्वयित्त and इनाम into their component parts

22 Comment grammatically on the latter half of the 58th stanza, and turn the same into the passive form

23 Turn the 61st stanza into the active form

24 Explain the samasa in, and meaning of, अददद्विगीपिष्ठा, दिष्टविष्ठीददग्नि, संधासयदत्तपरा, प्रकाशभुज, and श्रीकालरवुर्ध ।

25 Comment grammatically on पुत्रप्रापुर्ध, नन्दवदस, and कवीच ।

26 Derive रज्जा, प्रकाश रज and रजक ।

27 Explain fully the allusion contained in the 68th stanza in your own words

28 Explain the 70th and 72nd stanzas in your own words after the manner of Mallinatha

- 29 Turn the 73rd stanza into the middle voice (भाववाच्य) ।
- 30 Parse and explain भाविताया, प्रदक्षिणवक्रिवाहायां, चापु, and
वदन्निदिगमजे ।
- 31 Explain the samasa in, and meaning of, पञ्चदक्षिण्यपाटला,
सकाशीकप्रवर्णिता, निमिषत्र, आश्रयिता सन्ध्यापार्येन, and दशरथि ।
- 32 Give the component parts of भुङ्क्ते पिबिष्य सपथीक,
कामदुवा आमुप, and कुम्भीणी ।
- 33 Parse चरिषे and पतार्ष in the 80th कीर्तिसे in the 87th,
and वा तदीवनात् in the 90th, stanza
- 34 Turn the 95th stanza into plain prose, using compound
words as sparingly as you can
- 35 Comment grammatically on अविर्ष, खेदा, and पुत्रिणा in
the 91st stanza
- 36 Point out the propriety of the following epithets देह
कान्त in the 92nd, सुखवाक् in the 93rd, and कन्वविन् in the 94th,
stanza



CANTO II

- 1 Turn the following phrases into as many sentences with-
out using compound words—आश्रयणियादिवसन्ध्यायां, वीतप्रतिवस्रवका
सुखी शरदार्धवदी, and पदीपरीधृतपत्र चतुर्धा ।
- 2 Analyse into their component parts अयादला कव्यून्ने,
निवेदुषी, अविन्दयन्ता, and विनिन्दन् giving the genitive case of each
- 3 Conjugate वृत् in धोट, वत् in पट ।
- 4 Convert the first half of the 4th stanza into the active
form

5. Turn the 9th and 10th stanzas into plain prose
6. Notice the grammatical connection subsisting between the different parts of the 11th stanza.
7. Turn the 13th stanza into the passive form.
8. Conjugate वे in लृट्, ज्ञ in शीट्, and वृ in षट्, and decline वृष throughout all the cases.
9. Give the etymology of श्रान्नाद्यमानादि, चापीन, वरिष्ठ, and प्रदक्षिणीत्यम् ।
10. Turn into prosaic form the 22nd and 23rd stanzas
11. Explain the 30th and 31st stanzas after the manner of Mallinatha without borrowing expressions from him.
12. Derive वरिष्ठ, निहासमाना, प्रयात, दुष्टवर्ता, वृद्धि, तस्मिन्नि and मङ्गल ।
13. Conjugate लृट् in शीट्, and षट् in लृट्, and decline तस्मिन्नि in all the genders throughout all the cases.
14. Turn the 22nd stanza into the passive form.
15. Expound the samasa in all the compound words contained in the 32nd and 33rd stanzas.
16. Translate into your own vernacular the 10th and 41st stanzas.
17. Turn the 42nd and 43rd stanzas into prosaic order
18. Show the propriety of the epithet "वरिष्ठतः" in the 44th stanza.
19. Discuss the two different readings of the 3rd line of the 33rd stanza.
20. Correct or justify "प्रयातवत्" in the 39th stanza.

21 Turn the first half of the 45th stanza into the passive form and the second half into the active

22 Conjugate भुज् in लोट्, ख् in खड् and गी in शुद्ध्, and decline षटोष्ठी ।

23 Give more than one derivation of the word "ख" ।

24 Give the purport of the 58th and 59th stanzas in your own words

25 Show the propriety of the simile contained in the last line of the 66th stanza

26 Conjugate धी, शिव and दिन्व् in लोट् and खड् ।

27 Explain the samasa in सप्तद्विंशोद्भवप्रभाव, पशुघातपुष्येन, and प्रजापदवर्धिताम् ।

28 Explain the 75th stanza without borrowing expressions from the commentator

29 Turn the 74th stanza into the passive form

30 Give a short sketch of the plot of the 2nd canto

CANTO III

1 Explain the samasa in, and the meaning of, सप्तोत्तरी षोडशोत्तरीशुभं दिगन्तविद्यालय, दीर्घदुःखशीलता, and सप्तदशनीचपङ्कवा, उद्वेगनादिका मुरेन्द्रनादाश्रितमहंशीरणात्, उद्वेगनादिसिद्धिचिह्नकतया, and प्रहसि वाहिः ।

2 Derive दीर्घ, प्रमातृकत्वा अशिव्य and दीर्घ ।

3 Turn the 5th stanza into easy prose

4 Give the component parts of सुदहन, प्रदीप, अशित, हवि, अशुभ्य and गार्ह्य ।

- 6 Translate the 16th stanza into English.
- 6 Give the sense of the 17th, 18th, and 19th stanzas in your own words
- 7 Conjugate वृत् in शीट्, विद् in षट्, विद् in लृट्, and वृत् in शिट् ।
- 8 Parse नान् in the 21st, and पर्यवेष्टन in the 21th stanza.
- 9 Give the twofold meaning of नमोद्भूत in the 33rd stanza.
- 10 Give the derivation of व्यापार, विभावयु, ह्यु, चय, यत्, खानय, विद्याय, चकाराय, कुरात्, मनीषस, पठति and पाठीविद् ।
11. Turn the 47th and 48th stanzas into plain prose
- 12 Give in Sanskrit the allusion contained in the 50th and 60th stanzas
- 13 Give the purport of the 52nd, 54th, and 55th stanzas in your own words ; give the several interpretations of the first line of the 53rd stanza, giving your reasons for preferring any one of them
- 14 Conjugate वृ and वृत् in लृट्, and वृत् in शीट् ।
- 15 Explain the samasa in all the compound words contained in the 62nd, 64th, and 65th stanzas
- 16 Turn the 69th stanza into prose's order
- 17 Illustrate what is described in the 70th stanza by citing and narrating in Sanskrit any event from the history of Europe

CANTO IV.

- 1 Explain the latter half of the 1st stanza, pointing out the propriety of the word स्वर्गः ।

2. What is the nominative to निमग्न in the 2nd stanza? Mark any apparent grammatical inconsistency in that sloka.

3. Derive वृत्तायन, वृत्तयन, and दौषित; and conjugate वन्द, वन, and वद in वित्, and वुच्.

4. Give the purport of the 5th and 6th stanzas in your own words, giving the etymology, and different meanings of वपः in the 5th stanza.

5. Explain fully the 10th stanza.

6. Give the purport of the 11th stanza stating the different properties of the five elements.

7. Derive the words वद, वपन, and वपन, stating the different meanings of the last word.

8. State the samasa in, and meaning of, सर्वानविद्याने, सुद-
वर्णान्दक्षिण, and लक्ष्मणनन्दनार्थः.

9. Mention the different countries traversed by Raghun in his career of conquest, describing their geographical positions as approximately as you can.

QUESTIONS ON THE BHATTIKAVYA.

CANTO I.

1. Turn the 1st stanza into prosaic order and scan it.

2. Point out all the verbs in the 2nd stanza and give their

लट् and लिट् ।

3. Derive वृत्, दृढ, and अथासिता, and conjugate the verbs from which they are derived in लोट् and लिट् ।

4. Give the sense of the 6th and 7th stanzas in your own words in Sanskrit.

5. Turn the 10th stanza into the active form.

6. Mention five words whose terminations are respectively identical with those of विद्वान्, विपश्चिन्, and विद्या ।

7. In the 16th stanza comment grammatically on मन्त्रान् पायं सन्निवृत्तानि ; and explain fully the phrase वेदोद्भवान् stating the different Angas in English.

8. Explain the samasa in, and the meaning of, परमार्थविन्दान् in the 15th, अथाहवकर्मणि in the 17th, and हृद्यजितास्तमन् in the 25th stanza.

9. Give the purport of the 20th, and 27th, stanza in Sanskrit, pointing out and explaining all the instances of grammatical peculiarity you may find therein

10. Give the derivation of वणेद्, असाति, सञ्जद्, मड, उद्दीपय, and वृत्तान्, giving the first person singular वुद्, of the first two, and the genitive case singular of the rest.

सममेव समाक्रान्तं द्वयं द्विरद्गामिना ।
 तेन सिंहासनं पितृमखिलञ्चारिमण्डलम् ॥ ४ ॥
 च्छायामण्डललक्ष्येण तमदृश्यां किल स्वयम् ।
 पद्मा पद्मातपत्रेण भेजे साम्राज्यदीक्षितम् ॥ ५ ॥
 परिकल्पितसान्निध्या काले काले च वन्दिषु ।
 सुतां सुतिभिरर्थाभिरुपतस्ये सरस्वती ॥ ६ ॥
 मनुप्रभृतिभिर्मान्यैर्भुक्ता यद्यपि राजभिः ।
 तथाप्यनन्यपूर्वेव तस्मिन्नासीदसुन्धरा ॥ ७ ॥
 स हि सर्वस्य लोकस्य युक्तदण्डतया मनः ।

चतुर्थः सर्गः ।

स राज्यं गुरुणा दत्तं पतिपद्याधिकं बभौ ।
दिनान्ते निहितं तेज सवित्रेव ऊताशन ॥ १ ॥
दिलीपानन्तरं राज्ये तं निशम्य प्रतिष्ठितम् ।
पूर्वं प्रभूमितो राज्ञां हृदयेऽग्निरिवोत्थितः ॥ २ ॥ ।
पुरुहूतध्वजस्येव तस्योन्नयनपङ्क्तयः ।

सवत्रितरा

different त्रुवाभ्युत्थानदर्शिन्यो ननन्दुः सप्रजाः प्रजाः ॥ ३ ॥

8 Expla.

in the 15th, &

the 25th stanza *Having obtained the kingdom given by his father वह पश्यते*

स्यते पद्म । अधिकं बभौ he shone still more ऊताशन like fire

9 Gift of the sacrificial butter) निहितं on receiving the heat

knit, point the evening सवित्रा by the sun

दिलीपान्ते निशम्य *having heard of him इतः शाम्यति* सवित्रेव शशम शशियति

शान्तः । प्रतिष्ठितं *situated* reigning after Dilipa पूर्वं the fire of distress

already smokes in the hearts of hostile kings rose as it were into :

पङ्क्तयः

the 6th - प्रजा subjects सप्रजा with their children उन्नयनपङ्क्तयः whose rows

as were turned upward मवाभ्युत्थानदर्शिन्यः seeing his new elevation

ध्वजस्य like that of the standard of Indra, ननन्दुः rejoiced नन्द मन्दः

ननन्दुः नन्दियति नन्दितः ।

11. Sketch the plot of the first canto in sauskrit as concisely as you can.

CANTO II.

1. Turn the 2nd and the third stanzas into plain prose.
2. Decline वृषी, and conjugate वृ and वृ in वृष, and वृष ।
3. Explain fully the 7th and the 8th stanza after the manner of Mallinatha without borrowing expressions from the commentator.
4. Derive वायव्य, वायीवन, वायवं, वायव, and वायवमान, giving the third person singular वृष, of the verbs from which they are each derived.
5. Turn the 18th stanza into the active form, and the 21st stanza into the passive.
6. Turn the 31st and 32nd stanzas into good prose.
7. Comment grammatically on वायव्यदि, वायवदि, वीवसिह, वायो वायवे नु मयादि वाये, दवाय मता, and वीवेदंका इत्यवयव ।
8. Turn the 40th stanza into plain prose dispensing with the causal and desiderative terminations in "निवृष्यवसिष्य" ।
9. Comment grammatically on निवावृषी, and correct or justify वृषिवृष न वृषी वृषवृ ।
10. Turn the 39th stanza into the active, and the 40th into the passive form.
11. Turn the 45th stanza into plain prose without using words ending in वृ ।

12 Explain the 47th and 48th stanzas .

13 Comment grammatically on उद्दिश्यो राजवमाह्वयेद् and मातियसो in the 51st and सुमतीभवन्ति in the 54th stanza

14 Put the 53rd stanza into the passive form

15 Turn the 55th into plain prose

भट्टिकाव्यम् ।

प्रथमं सर्गम् ।

अन्वयः ।

विशुद्धस्य परमस्य युक्तान्वितं दमरपे हति उदाहृतं श्रुत्वा-अमृतं, सनातनं मयं
सुवनहितच्छरीरं गुणैर्वरं यं पितृभ्यः उपासयामः ॥ १ ॥ स विहाव् अश्वैः, पितृभ्यः अया-
रीन्, अश्वून् सनर्मत्त, अह्, अगौ अश्वैः, शीतो अरंभ, अरीन् सनूत्तयात् अश्वधीय ॥ २ ॥
अधि ई-अधीति । अश्वैः, अश्वधीः, अश्वैः, अयिसी । अश्वैः अश्वैः । विधि
अश्वायवति, अश्वायवत्, अश्वधीवत् । यत्-यत्तति ते अयाधीन्, अयत्, अयात्, ईजे
यति विदधाति । यत्त हावसते । विधि यासयति अश्वीसयत् । वृ-वृथाति, अयारीन् ।
ययात् । मत्-मथति, अर्मत् । अमानि धीने । विधि मावयति, अमीमयत् । शि-
लयति, असीत्, शिथे । अहति, अश्वधीत्, शिताय । असी तीर्थं यत्तयत् अहति अश्व-
धीन् योरभिदा सत्त आसयत् अश्वयाश्वीन्, आसयत् अश्व न उपासितं, सुवैशुभना

१। देवगणेश्वर सभा, शम्भुसंस्थापकरी विद्यासंस्थानं मन्मथ नाम्ने अस्मिन्
एकं रात्रिं हिमेष । सनातनं विष्णुं श्रुत्वापौरवसमन्वितं तेनै ह्युपतिके जनक
रूपे श्रीकारं करिहारं अनाई ह्युमंशे अवतीर्णं ह्यैमाहिलेन, गोकेश्वरं हितं
साधनं तीर्थात् केवलं उल्लेखः ।

२। त्रिभिः वेव अथायनं करिमाहिलेन, हागवज्जं वारां देवगणेश्वरं श्रुति
सम्पाननं, पित्रुलोकेश्वरं कृष्णविधानं, अश्वध्वजं सन्ध्यायां ७ कान्तकोशादि ह्य
रिपुं पराजयं करिमाहिलेन, नीतिशास्त्रे निरतं हिमेष, एव* शुकुगणके
सन्ध्यां निधनं करिमाहिलेन ।

३। मेव येमनं वारिर्वर्षणं कवे, तेनै धनं वितरणं करितेन, ईश्वरं
सहितं एकामने वसितेन, त्रिलोचनं त्रिं कोनं देवतारं आराधनां करितेन
ना, एव* सकलं धर्म्मद्विषयं शुकु निरतं करिमाहिलेन ।

দশাশি নিরালত্ ॥ ২ ॥ অধি বস—বচসি, অবাশীত্ । ভবাস্ত । নিব্ বস—
 বসতি, আস্যত্, বাস । পুষ্ক মচ্যরদ্রসম্ভূতত্ শাকসদৃশ সসর্পক পরিত্ ম
 যোলা অশবৈ অভিমপ্রবীত বস্টিবঁধা লোকখিতধে লজ্বাল ॥ ৪ ॥ পুষ্ককীর্ণি মনমশ্
 কল্য চ সমুদ্রা মইন্দ্রলোকপবিনা সর্লংচঁমুডাম্ বহুবীধে, ব্রহ্মনি অধাচিতাম্
 অযোধাম্ অখ্যাত্ ॥ ৫ ॥ সমীচিতিপু নির্মাণদ্বয়ত্ পদ্যাসনকীমলত্থ সীমিব যা
 জর্জরুত্বেহরমস্টিমি মণীন পুরং অবচস্বৈব স্থিতা ॥ ৬ ॥ যস্য সত্ৰমসুকাপল
 বস্ভমাজি বিধিবধাম্ভি সকাপনানি অস্বরসা অর্ধৈরিব স্তীমি ব্রুতাদি স্ফট্যত
 দ্বীর্ষি শিখাসি বব (সলি ইতি ঈষ) ॥ ৭ ॥ যস্য বিমার্গটকান্ গদ্বান্মুপাতপ্ৰতিমা
 হব গবাসজালৈ ম্ভূম্ব অমিনিপতন্য অনর্নিবিষ্টীল্লবলবমাস মালি ॥ ৮ ॥ ম
 (রাজ্য) ভবমাসু ধর্মাসু কামার্ণয়ম্ভূরীপু লৌকী মতাসু কালৈ অধিনতাসু যিস্বপ

৪। সেই বরণীয় গুণচরিত ভূপতি বহুং ব্রাহ্মণমণ্ডলীতে বেষ্টিত থাকি
 তেন, দেবগণেব তৃপ্তিবিধান কবিতেন, এবং যেমন যজ্ঞহলে মন্ত্রপুত বহি
 ধৌপ্যনান বহু, বৃক্ষপ সম্ভাতিত্বি বণ্ণাব জন্য জাঙ্গল্যমান ছিলেন ।

৫। নিম্নলকীর্ষি শালী ও ইন্দ্রপ্রতিম সেই ভূপাল সমৃদ্ধিতে ইন্দ্রলোকভূম্য
 অযোধ্যানগরীতে বাস কবিতেন । যে রাজধানী, সকল ঋতুতেই স্বথকরী
 এবং এদীপ্তজানাশোকসম্পন্ন শ্রোত্রিরগণের আবাসভূমি ছিল ।

৬। যে নগরী সৃষ্টিকার্যে সুনিপুণ যে পরাবোনি, তাঁহার কৌশলেব পরা-
 কঠা স্বকপ ছিল, এবং যে নগরী বহুবাজিব প্রভাফালদ্বারা নৃত্যমণ্ডল উদ্ভা
 সিত করিয়া যেন অমরাবতীকে উপহাস করত বিরাজমান হইয়া রহিয়াছিল ।

৭। যে অযোধ্যাতে হর্ষ্যসকল যগিমাণিক্যমুক্তাহীরকাদিতে মণ্ডিত,
 চিত্রব্যথ্যার্থ সংগৃহীত নানাধিষ ষাতুতে সুশোভিত, কাননসমূহে আকীর্ণ,
 অসরাসদৃশ বননীর্ণে বিরাজিত হইয়া, সুমেরুপকণ্ঠের শিখরপরম্পবার ন্যায়
 রহিয়াছিল ।

৮। যে নগরীতে হর্ষ্যাবনীর্ অভ্যন্তরভাগ উচ্চম বহুসমূহে খচিত ছিল ।
 সেই নবল রত্নেব প্রভা পবালচাঁপ দিয়া নির্ণত চকর পত বোধ ভট্টত, যেন
 গমার প্রবাহ হিমালয়ের অধিত্যবা হইতে পতিত হইয়া পোতা পাইতোছে ।

৯। বসুকার্যে ভংগরা, ভোগযুধ ধন ও শীর্ষিপ্রদায়িনী, বকলের নিকট

মহিলাস্বয়ম্ ।

১০। পুনীতু বিদ্যাৎ বিদ্যানিষ স্বমিরিদি ১২। পুনীতয়া তেজ বচাচনামি বিদ্যানু ক্রতু
 ত্রিযাবান্ বিদ্যাঙ্গুনমানসদি মনসী মান্দ স্বথমহ হুনি স্বা পুন্মে আনামি ১০।
 ক্রনাম্য হুৎ ত মুদীন্দ্র পুনফল ক্রতু সারয়িতম্ উচ্চিত্ত, তত কথ্যত স মন্য ভ্রাতাময়
 মনু মৃতাপুসন্ম কথ্য জ্ঞানানীন্ ১১। বরীণা (ম) বেদী মরিত স্বধামি নিবাস্যত,
 মঘানন্ অমিত স্বহানি স্বঘাণীন্, গীষাণি স্বহীণীন্, স্বঘনী মৃতমহর্দে স্ব বর্ষ স্বঘা
 ণীন্ ১২। স্ব—সুচীদি, স্বহীণীন্ সুচাষ। স্বরিতমমঘাণীদি বিহিনিসি স্বর্থাণি বিজা
 গনী মরি উদাহরমঘা তিয ব্যাজবয় স্বত্বে মৃপুয়ান্ মনীশু ক্রতীচ্চিত্ত মাঘ ১২।

সমজাত্বে সমাসূতা এবং বর্ণাবোধ্য কালে পরিণীতা, এমন তিন জন সর্কোত্তমা
 মহিষীতে সেই নবপতি অগ্রবর্ত্ত ছিলেন। যেমন বিবাহ বিঘাতে নিরত
 হন, তত্রূপ।

১০। রাজ্য পুরনারবাসনাঃ উত্তম বামিনীগণেব আশুবুশ্যে ষব্যশৃঙ্গ
 মুনিকৈ নিম্ন বাঙ্গণীতে আনয়ন করিগমন। যে মুনি বিদ্যাগম্পন্ন, মাননীয,
 মনসী, বাগাশুষ্ঠানে সুপটু এবং পরিপক প্রজ্ঞাশালী ছিলেন।

১১। ঐশ্যশীল ভূপতি বাহ্যতে পুত্রকপ মল স্যাত হব, এমন একটা বক্ত
 করিবার জন্য সেই মুনিবরের নিকট অতিশয় প্রকাশ কবিলেন। তিনি
 বাগাদিবার্যে সুধম ভিলেন, রাজার আশয় জানিতে পারিধা স্ততমনব বক্ত
 আবস্ত কবিলেন।

১২। সেই শ্রেষ্ঠ মুনি বেদির চতুর্দ্বিগ হইতে বাসসগণকে নিবার বল করি
 লেন পুত্রটিবাসেব প্রধান দেবতা যে বিষ্ণু, তাঁহার উত্তম পার্শ্ববর্তী আবরণ
 দেবতাপুত্রের স্বর্জন কবিলেন, দেবতাদিগের প্রতিষ্ঠিতস্বকপ পিষ্টকনিমিত্ত
 পুত্রপুণ্ডরি অগ্নিতে আততি দিলেন, অবশেষে বাজাব পুত্ররূপ নম্পদের জন্য
 বর প্রার্থনা কবিলেন।

১৩। দানদ্বারা সভাপত্ত ব্যক্তিগণ পবিত্রোষ লাভ কবিলে পব, এবং
 কথকাণ্ড বিধানানুসাবে সম্পাদিত হইবা সমাপিত হইলে পব, মহাবংশজাতা
 তিন জন বাজমহিষী চ্যবিটী সংপুত্র প্রদব কবিবাব জন্য হোমবেশিষ্ট চক
 ভোজন কবিলেন।

যিবন্ শাস্ত্রান্তু তু (কিন্তু) ধর্মী রচাশি ক্রুদ্ ক্রিগ্নিকি বিদবীর্ষানিরাধরিত্যে এতৎ সশস্ত্র
 খলং সত্ব কালি হৃষীকৃ ৷১৮৪৥ সুব্রতব্রহ্মীণ্য অমহাশিখ্য রাজা তদধ্বন্য হৃদুদান্দ মুদীক্ষ, অথ
 বহুবল্য লায়সক্ৰমরীষে স্তমশ্চ বিচিৎস বচ ক্রুধী ১৮৫ অধিষু মদ্য ল মরতে আপত্য
 নব্যপি ধম ধর্মরত্নী মরত্ব স্বীয়স্বাধি চার্ব বিক্রমস্ব পরস্বরার্থন্ অল মত্না না ক্রুধা
 স্তমশ্চ মদিত্ব ১৮৬০ ইন প্ররম্যান্ রথী স্মাধিঅনৈ সীল মদ্যান্ বিদমস ঘানিঅনৈ ঙ্গ মদ্য
 কদু মা না পরিসু, মদিত্ব অযৌদি অশু ধ্যার ন লম্যধি ১৮৭০ বিদমবতি শ্চুদ্যন্ সন্
 ক্রুধী অচাশি, মদ্যেন্ স্তম স্তমন্সু মা লম্যশি, হৃদ মুর্স হৃদ আলু বীর্ষে স্তম স্তমস
 মদম অদুসমী ১৮৮০ চয় স্তমি সীত স্তম্ চিতৌন্দ স্বাধীর্মি অমখী আপমায়

মনকে নিবৃত্ত কবিছায়েছেন এবং তত্ত্বজ্ঞান প্রাপ্ত হইয়াছেন, সেই ধ্যান ধারণা
 আপনার শু অস্বাভূত ভাবে চলিতেছে ।

১৯। সুনি উত্তর দিলেন—“সেই সমাধির কোন ব্যাখ্যাত ঘটে নাই ।
 কিন্তু ব্রাহ্মণেরা তপোবনে অগ্নিরা গণগণের বিদ্র উৎপাদন করিতেছে ।
 শৃঙ্গণের বীর্ষানিরাসকর্তা যাম লক্ষণের সহিত সেই সকল ব্রাহ্মণ দ্বাংহার
 করুন ।”

২০। পুত্রবিরহাসহিত্ব রাজা সেই কথাটি শুনিয়া মোহ প্রাপ্ত হইলেন ।
 তখন সেই ধর্মীত ভাগস্বর্ষে কল্যাণভঞ্জন ভূপতিকে এইরূপ বাক্য বলিলেন ।

২১। “অগ্নি ভয় উপহিত হইলে, তোমার শব্দগণত হই, এবং তুমি
 ধর্মসত্ত্বের অন্য আনাদিগের আশ্রয় গ্রহণ করিয়া থাক । অগ্নিরের বীর্ষ ও
 ব্রাহ্মণের তেজ পরস্পরের উপকারের অন্য । অতএব শঙ্কা করিও না,
 নিম্ন পুত্রকে প্রেরণ কর ।

২২। যিনি বণভূমিতে অগ্রসর হইবেন, তিনিই মহাবশপবাক্যাত্ত
 বিপদকে নিবন করিবেন । অতএব হে মহাত্মন খীমাকে অবধীরণা করিও
 না, মাতৃশ ব্যক্তি অযোগ্য পারে গুহুভার অর্পণ করেন না ।

২৩। “অগ্নিপ্রতিম ব্রাহ্মণ তদ্ব হইলে, বংশ ধ্বংস করিয়া ফেলিবেন,
 আর যদি পুত্র প্রেরণ করে, তবে আনি শোক হইবে,” রাজা প্রথমতঃ
 এইরূপ পর্যালোচনা করিতে লাগিলেন, পরে পুত্রের প্রেরণার্থ লঙ্ঘনতিনি লেন ।

২৪। তার পর সুনি প্রীত হইয়া আশীর্কায় যাম রাজার সর্ঘর্ভনা করিয়া

প্রত্যয়ী, মম ছিনেতু স্বীমান্বধর কুমার প্রভৃৎ পুস্তক ইত্যাদি ১৪৪ ৷ পুণ্ড্র বীমান্য
 লক্ষ্মণজিতালম্বন্ধ নীতিসি রত লক্ষণ পুণ্ড্রবনায় প্রযাণ্যত জিণ্ডী বীধিগুপ্তস্বল
 রামল সখ্যুৎ অমুৎ ১৫ ৷ বন্দয়কান্ জিঘাটী সুতুমতি অবিমি অকল ধন
 মুষ্টিপীড় বদানি বদধিচাকুলিকি রমুষ্টিটে মসতি সতিমাঙ্গলিবা পুরতবণ্ড সুব
 শীকান্ কথমপি মাঙ্কদন্ ১৬ ৷ অথ বিদ্যা তম আশিধ বনীধী জগদু, অমী
 চমুলকলদিগাদ ন্যুৎম্ আঙ্গু মাঙ্ক অমিমতকলমসী আঙ্ক পুষ্টিব, অঙ্গুত্বা
 পধিণ তবুত্ব ভবী শুকুত্ব ১৭ ৷

প্রহান কবিশ্বন । হিংসানীলনিগের শাসনার্থ প্রদীপ্ত অস্ত্রধারী সেই
 কুমার বিনীতভাবে অগ্রণামী মুনির পশ্চাৎ পশ্চাৎ চলিলেন ।

২৫ । পবিত্র তপোবনে ঘাইবেন বলিয়া, ভয়শীল রামচন্দ্রর মুখগুণ
 আশ্রমে প্রকৃত হইল । এবং ধৈর্য্যশীল, লমনীভয়ের মেহাস্পদ এবং মনঃ
 আয়ুধবিদ্যায় সুবক্ষ মঙ্গল ঔহার অহুচর হইয়া তদীয় উতসাধনে তৎপর
 হইলেন ।

২৬ । রঘুবংশকেশরী রামচন্দ্র রাশ্বনগণের বধার্ধ অশুশিত্র বন্দন ও শর
 প্রহণপূর্তক, অরাতিগণের অসহ্য শরাসন দৃঢ়রূপে ধারণ করিয়া প্রহান করিলে
 পর, পুরবাসিনী সুবতীগণ গুরতরশোকবুঝা হইলেও কষ্টস্থষ্টে বোদন চইতে
 বিরত হইয়াছিল, কারণ তাহার্য্য রামের উতাহ্যায়িনী, অশ্বর্ষণ অশতচিহ্ন
 বলিয়া জানিত ।

২৭ । অন্যতর বিপ্রণব উচ্চঃস্বরে ঔহার আশীর্ষায় উচ্চারণ করিতে
 লাগিলেন, এবং অন্যান্য লোকে গৃহীর অধঃ নবুরক্ষমিবারী বাদ্য সকল
 বাজাটতে লাগিল । রামচন্দ্রের ধনিগ বাহর মনোহর স্পন্দনে মনামত মন
 স্থচিত হইল, এবং পকিগণ সুরতে বসিয়া উচ্চরব করিয়া অহুদ্বম চিহ্ন একটন
 করিতে লাগিল ।

द्वितीयः सर्गः ।

स राम तथा पुर निर्वाय सभन्तान् वनस्पतीनां सरसा नदीनां तेष्विनिनां कानि
 भर्ता दिशाद्य दिग् दधानां शरद द्दश ॥ १ ॥ सर्वसभन्तान् अपत्ये पत्न्यां सातिश्रया
 आवाशिय दधनि आकृष्यपटपदानि अतएव सधूमदीनाग्रिश्चीनि तामोपलानि
 ईनु ॥ २ ॥ कूलानि भिन्नां सवहि पयोभि (अर्चभि) विन्वाते तीरवर्षे (करषे)
 अयत्नां विलीक्य सामर्षतया एते खलपद्महाते (करषे) करीजलश्रीं तनु ॥ ३ ॥
 मयान्मुकुत्सं निघातुवारं पतानपथ्यामलदपुर्विन्दु नदप्रवृत्त तीरवप दिनादी
 कुत्तरतीं उपारवरीद हव ॥ ४ ॥ वनानि तीयानि च विच्छवर्षानि सन्नि निधीनधरं ।

१। रामचन्द्र সেই নগর হইতে নির্গত হইয়া যেখিলেন, চতুর্দিকে শব্দ
 বহু খাড়া হুঁত হইয়াছে। তরু, সরোবর, নদী, চন্দ্রনক্ষত্রাদি এবং শোভা
 শানী বিগ্ৰহগণ—সকলেই অপূর্ণ শ্রী ধারণ করিয়াছে।

২। কোন স্থানে রক্তোৎপল সকল নগ্নকবে ব্যাপ্ত হইয়াছে, আর তাহাদের
 মন্থরাঙ্গি শুষ্কের আঘাতে বিচালিত হইতেছে। তাহাতে বোধ হইতেছে
 বেন, ধুম্বকু আদির শিখা খেলিতেছে।

৩। তীরে যে সকল বৃক্ষরাঙ্গি আছে, তাহা সরোবরের জলে প্রতিবিম্বিত
 হইতে বোধ হইল বেন স্থলের সবুজি গুল চূরি করিয়া গইয়াছে। অতএব
 তীরবৃষ্টি বেন দ্রোণাবলতঃ স্থলপথ প্রক্ষুণ্ণিত করিয়া দিশা গলেই অলঙ্ঘাত পথের
 শোভা বিস্তার করিতেছে।

৪। প্রভাতকালে পদ্মরাঙ্গির অগ্রভাগ হইতে নিশার নির্গল শিশিরবিন্দু
 বিগলিত হইতেছে। আর ক্রমবধন শুষ্কির শুণ মন স্নান করিতেছে।
 তাহাতে বোধ হইল বেন তীরতরু (চন্দ্রবিম্বকাতরা) কুটুমিনীর অন্য কোন
 করিতেছে।

বৈশ্বক্শ্যে তুষ্টি মরীচীয পরস্বরা লক্ষ্মীম্ আদরিত্বাণীকয়াসক্ জুব ১৫ ৥ সমান
 যাদাটনিকামিতাক্রান্তি যদিনী ক্রুতিতা হুব কসুধনীবিগুপিয়ত্রবিঘট শত্রু নিবোধ,
 যদাতি মানিনী ইমম্ অশমস্বনম্ ল সচচী ১ ৬ ৥ মধুর্জিহ্বীতী দলাবধান মহাল
 খেত হৃদিং জিযাস্তু অগাবিন্ ভনুদকচমনাদান্ আকুর্ভয়ন্ লক্ষী সমাধি ল হৃদি ১০৪
 গিবি, নিগম্যে মহতা বিভিন্ন চরিত্রুডামুদয়ম্ আদধানম্ সীয়াবগীদেণ দ্বিমা
 মম্ অশ মীলাধিপল লক্ষীম্ অশুস্বকার ১৮ ৥ হৃদি চান্মতি মীলকুলী স্মরণ্ আশ
 ক্তান্ মতিধনীন্ নিয়ম্য অশমস্বন্দ্রশাদান্ মগর্ভয়ন্ (অসম্বব) চক্ষীদ' সন্ কামিন্তু কল

৫। ভূদমস্বত পুষ্পাবলী বনরাছির নয়নাবলী, আর ভূদমস্বত কনকমালা
 সর্বোবরের নয়নাবলী। অতএব বনরাছি আব সুরোবর বিদ্রব্য ও ঔৎসুক্য-
 সহকারে যেন পরস্পরের শোভা সন্দর্শন করিতেছে।

৬। ভ্রমরের শরীর (রজনীযোগে) কুন্ডলিনীর পরাগসংস্পর্শে পিঙ্গলবর্ণ
 হইয়াছে। পদ্মিনী প্রভাতসমীরের আঘাতে বিকম্পিতা হওয়াতে ভ্রমর তদুপরি
 বসিতে পারিতেছে না। অতএব যেমন মানিনী রমণী অন্য নারীসংসর্গচিত্র-
 মুখিত স্বামী কে কোপভরে খেদাইয়া দেয়, পদ্মিনী ও ভ্রমরের মতো যেন তদুপ-
 রীতেছে।

৭। হরিণ মধুকরের গানে অবহিত হইয়া স্থির হইয়া রহিয়াছে, আর
 ব্যাধ তাহাকে বধ করিতে ইচ্ছা করিতেছে, কিন্তু মত্ত হংসের রব তনিয়া, লক্ষ্য
 ঠিক করিয়া শরসর্গান করিতে পারিতেছে না।

৮। যে মেঘখণ্ড বায়ুসারা পৃথক্কৃত হইয়া গিরিনদীর নির্গমস্থানে অবস্থান
 পূর্বক উহার সবিশেষ ঔন্নতাবিধান করিয়া বিয়াছে, এবং দাড়া পরবে ললা-
 তাবশতঃ তুহারবৎ তত্র দেখাইতেছে, সেই মেঘখণ্ড এই গিরির মধ্যভাগে
 লক্ষমান হইয়া অধুনা হিমগিরির শোভা অধুক্রমণ করিতেছে।

৯। মৃগয়ায় অসম্পূর্ণ বিধিবৃদ্ধে গর্জন করিয়া নিলকৃত ক্ষনিক প্রতিক্রমি
 অবশ্যপূর্বক, মনে মনে বিতর্ক করিতেছে, না জানি কোন প্রতিক্রমী দিগে
 আশ্রিয়া গর্জন করিতেছে। এই ভাবিয়া তাহাকে আক্রমণ করিবার জন্য
 হুঁরি করিয়া বসিরাছে।

वसन् ॥ ८१ ॥ तेषु सवीथलानि चामासि चतस्रसु, षट्पदासो हतानि च चतुर्विधं,
 वान् चत्वारिन्दुर्गातिवद्वाणान् (चतस्रसु) सुसम्पन्नं सन्वत्तु चामासि च ॥ ८२ ॥ या—जिज्ञासि,
 चमासु, चमासीन्, चमाः । तन्नि जिज्ञासति । याञ्च ज्ञेय्यते । षोडशि प्रायश्चित्ति, अत्रि
 षण्णु । स क्राडन्त्या कुवृद्ध्यान् जलानुदाने कुरुमानि अशुद्धान्, सत्त्वमन्त्रान् उपास्य
 मन्, पावसिनीपरीमन् ईषन् चयमान आसु च ॥ ८३ ॥ (स) प्रभति अदृष्टान् प्राञ्चि तिष्ठा
 युगोच्छ्रुविद्यानि (चतस्रसु) यत्प्रतिपादयामि द्रुत्यानि सुवि सप्ततानि भासी विज्ञासि ह्य
 क्षिप्यानि अयस्याम् ॥ ८४ ॥ (स) दिग्दर्शयामि श्रीकर्मलामीया अज्ञास्य
 क्षिप्तं ह्य अचली प्रत्यावया विरचयान्पला प्रसविमिषयस्त्री यज्ञान् तुगीय ॥ ८५ ॥
 स विधीयद्वातुमयापनिर्भू क्राडि विहितं प्रयास हृष्टि अमायै अत्रार्थमीमांशुर्चित
 ईभिः प्रविद्यान् वीक्षणं चिचि ॥ ८६ ॥ (स) वीपाडयानान् अमगन्तु स्त्रीभूयथ वीचिन,

- १०। रामछत्र अञ्जिनव वस्त्रगुरु ह्यन् देविष्ठे लागिसेन, अमरेश्वरगुण
 गुण धनि उनिष्ठे लागिसेन, एवं अरविक्षणकामोहित अरति सवीर्य
 प्रायाण करिष्ठे लागिसेन ।
- ११। नेहै कहुं सुकुलकुमार कोट्टुहनाक्रान्त हईया लता नोयडिछा नोहा
 ईया हुल तुलिष्ठे लागिसेन, सदीष्टे नामिवा नामिवा आचमन करिष्ठे लागिसेन
 एवं सुसम्पन्न शिलातले वसिवा वसिवा ईहं ह्याप्य कविष्ठे लागिसेन ।
- १२। तनि प्रेतातकाले पूरुक्षिके अग्ने देविष्ठे पाईसेन, जलाशय
 सकल पूर्वकिवणे रञ्जित हईया आच्छे । आहाते बोध हईण येन, हृष्टोय
 तेलोवाशि अग्निजालेन धाराक्रमे तृपुठे निपठित हईया एकत्र सगृहीत
 हईया रहियाछे ।
- १३। धान्यादिशस्येय श्रेणीसकल दिक् यापिवा शैवेय श्रौति उंयपान
 करिष्ठेछे । आहातेर बाके ठिक सोळा हईया उठियाछे, आहातेर अत्र-
 तरे एक यात्रिण तुण नाई, एवं एमनि पठित्तु वेन तेस पिछ्णे पठिष्ठेछे ।
 रामछत्र उंयसम्पन्न देविष्ठे सन्तोषयत्त कविष्ठेहिलेन ।
- १४। पोर्छिसकल पूरुषणने आकीर्ण देविसेन । याहाता सुजनविद्येपेय
 हुंष काहाके बने, आने ना, निरुपित्त काले यथाविचारित साहकर, अथान

অবস্ফালি অপি আত্মি স্বীকৃতানি, বিশ্বাসিতান অজ্ঞান্ সম্ভাব্য বিখীক্য মুমুর্ধী ॥১১॥
 বিহ্বলপার্শ্ব স্বধিবাচ্ছদ্যর্ সমুচ্ছ্বাচ্ছদিতানবন্দ্যম্ আমন্দ্রমন্দ্রমিদমহাল মীমাত্রনা
 স্বল্য তম্ অমন্দ্যন ॥ ১৬ ॥ মীমাংসায়ীপাগবনীপয়ীর্ষ বিধিব মম্বু (যতৎ) আয়ান্
 তথে ব্রহ্মগান্ বাতমর্জ শমার্থা কদম্বকং তস্ম ক্রতুর্ছলং মতান ॥ ১০ ॥ স্তিত্যাবিন্দ
 মন্যেবু সমস্কর্জনেবু সীকতেবু অ ধীনা ক্রন্দানদাতা স্বল্যর্ষসমালো খীত্রমুর্ধী শিলাদী
 প্রতীযির্ধী ॥ ১৮ ॥ তন্ লর্লং ন যন্ সুধাচ্ছপকর্জং ন, তন্ পকর্জং ন যন্ অসীলপদ্পদম্,
 অঘী পদ্পদ ন য কল ন ক্রুগুচ্ছ, তন্ মুচ্ছিতং ন যন্ মল ন লচার ॥ ১৫ ॥ তৎ

করিয়া থাকে, আহার্য বৈশভূবা দ্বারা শরীরস্ফা করে না এবং বাহারা রূপ
 টতাপূন্য ।

১৫। জীজ্ঞাতির ভূষণরূপ মনস্ক আচরণ, সূচাক অবক্র গৃষ্টি, এবং
 মরণ বিশ্বাসনীয় স্বভাব—গোপাঙ্গনাদিগের এই সকল মেধিয়া হর্ব অহুত্ব
 করিয়াছিলেন ।

১৬। ঘোমমহনকালে গোপাঙ্গনাদিগের মূতা মন্দর্শন করিয়া, আনন্দ
 লাভ করিয়াছিলেন । তখন তাহাদের উভয়পার্শ্ব বক্রভাবে ছলিতেছিল, অঙ্গ-
 গুলি সূচাকভাবে নড়িতেছিল, নিতম্ববিধ মনাহররূপে উচ্চলিত হইতেছিল,
 এবং মন্বনের ঐবৎ গভীর ধ্বনি তালরূপ বোধ হইতেছিল ।

১৭। এক মূল চিত্রবিচিত্রিত মূণ মেঘাভাবে বনে আসিয়া শোভা ধারণ
 করিতেছে, তাহারা ভয়নীয়, অতএব বৃক্ষাক্রমে নিকটে আসিয়া উচ্চলক্ষনে
 বাস্তাসের অভিমুখে ধাবিত হইতেছে । এইরূপে তাহারা তাহার কৌতুহল
 উৎপাদন করিয়াছিল ।

১৮। সূন্দপুষ্পভূষা ধবল হংসহাজি, পুণ্ডরীকনিচার অথবা ফেমদুক
 সৈন্তে বিগীন হইয়া রহিয়াছে । কেবল ক্রতিমধুর ধ্বনিযারা তাহাদিগকে
 টের পাওয়া ঘাইতেছে ।

১৯। এমন ভয়াশয় ছিল না, বাহাতে সূচাক পঙ্কজ নাই, এমন পঙ্কজ
 ছিল না, বাহাতে ভয় বিগীন থাকে নাই, এমন ভয় ছিল না, বাহা মধুর
 শব্দ শব্দ ধ্বনি করে নাই, এবং এমন শব্দ শব্দ ধ্বনি ছিল না, বাহাতে মন
 হরণ হয় নাই ।

कामां मानुदत्तकहसा यावत्तुका भित्तमुक्तौ सत्त अद्या अर्थे यायावत्त प्रथमलीन
 गमद्वयोर्धं वं प्राथम् ॥ २० ॥ अविद्यताम्ना गाभिसुत युधि घातुधानान् निघातयिष्यन्
 (रामवर्ति मेव) एत रथीगण विप्र, विजया लंकात् विद्यां यथावत् अन्धापिपत् ॥ २१ ॥
 यमति जावद्वत् मुनि अन्धमहाहवाय दधी धन्वापरायां वधाय आधीधने यायुक्तम्
 अधीधम् अन्धात् ददौ ॥ २२ ॥ विप्रदमी कृतघातयथा रामिपरी धने यावत् वं कुटीके,
 राम छत्रमादुरासे जिघामुवीद तां ताठकायां निजघाल ॥ २३ ॥ अथ (स) द्रुत
 धूमकेतुमिच्छादसत्सिधमक्षययात् प्राथयनामिभूतसमभवेवाहपतन्निर्द्धं यपीवदन्
 थालुर्धकि ॥ २४ ॥ तत रथेन्द्रा ह्यरात् इविषान् न जज्ञ, समन्तात् पविनये विम
 यत्, विन्दीका धता दधदिक्रया इव नममनाना मल अन्धायिरे ॥ २५ ॥ आदिथ

२० । उपश्रवणे इश, वानश्रेष्ठप्रभावनी मुनिगण शक्तिरुत्त हत्त गहैया
 प्रधान प्रधान यतिविगेव सहित अग्रेव अर्द्धनीर रामचक्रके क्लृप्तपुष्प द्वारा
 पूर्वा करिसेन, एव तद्धिन वाहादेव वानस्थानेव द्विरता नाहे एमन अनेका-
 नेक धविगण उहाहार अर्द्धना करिसेन ।

२१ । अमत्तुर दितेत्त्रि ग्यधिरादत्तनर रणे राक्षसधनेर निधनसाधन
 करिसेन बनिद्या, राक्षसवाती रामचक्रके अया उ विजया नामे इहेती विद्या
 वधाविधि अव्ययम् कर्वाहेसेन ।

२२ । उदीय कल्याणसाधने तंणर मुनि एकटी महात्मर सन्निहित आनिद्या,
 राक्षसदिनेर वधार्थ रामचक्रके अनेकानेक अमोघ उ रणे अमर अष्ट प्रदान
 करिसेन ।

२३ । रामचक्र वने गमन करिते'हन, एमन समये ताडका राक्षसी
 आक्षयवासे वधार्थ उहायत हहैया उहाहार निकटे आणित । दीप्रियुक्त अन्धारी
 राम उ ताहाके आततायी आनिद्या विम'श कबिलेन ।

२४ । अमत्तुर प्रणोवन दृष्टिगोचर हईल । वधाय अरुशाया सतन आहृ-
 षाण हृताशनर शिषेर कालिमार मक्षण इहेगाहे एव पकिगणेर इमधुत्
 ह्वन अग्नि वेवाधायनेर अग्निसे अतिक्रूत हईगाहे ।

२५ । वधाय मुगरादधण कूप्रदीवी हविषेर हिंसा करे ना, पकिताति

নিখা, বনবাসিনীমুখ্যা বিচরমাযনাখ্যৈ অদুপুঙ্গু (‘তী’ হতি শ্রীষ), তী তিতিপালপুত্রী
 নদুপুর্কনিয়ম্ “আসনাদি প্রত্যদ্বীটাম্ ॥ ১৫ ॥ যুবা স্বীর্ষি দৈব্যাভিভূতস্য মদস্য
 সুবলস্য ভারম্ অধীটম্, সম্মতি অপি চরীষি রচনম্ হত্য তী তবীধনে অমা
 বিয়াতাম্ ॥ ১৬ ॥ অথ রাঘব অপি “যথৈক্ষিত ঘন্যে কস্মৈ মনুজ, অরিসনি
 মনেষু ন শ্যোদি” ভবতাং তবীলহরি সমুভালাম্ (হতি) তাম্ প্রত্যযাদীন্ ॥ ১৮ ॥
 শুচ—শুচনী, দিঘতে । অধুঘিট, দধুঘে । ঘনি দুধুঘিঘতে । ঘিষি ধুঘয়তি, অদুধুঘন্ ।
 তত তে মরুদে যজ্ঞিযে দ্রব্য়নত্ কন্ম যযাধন্ মনুদুপু, দাগিণ্যদিটম্ অর্লি
 জীনে জ্ঞত মমর্দন্ তন্ যাতুধানী বিঘিতে ॥ ১৯ ॥ বিন্—বিততি, অঘেখীন্, বিঘিত ।
 শঙ্কানু হইয়া চতুর্দিকে গৃহিরাছে, এবং চকল লতাসকল ফলপ্রদান করিবার
 জন্যই বেন্-তুলিয়া পড়িয়াছে ।

২৬। আতিথ্যতৎপর প্রধান প্রধান বনবাসীরা, আসন, পাঁচ ও মালা
 দ্বারা পূজা করিলেন । সেই রাজকুমারযুগলও মধুপর্বের সহিত আসনাদি
 প্রতিগ্রহ করিলেন ।

২৭। তখন তপোশ্রমেরা তাঁহাদিগকে বলিলেন, “আপনারা হুই মনে
 দৈতাগণের উপদ্রবে নষ্টপ্রায় যে ছুবন, তাহার ভার নিজ ভুহুয়ারা ধারণ করিয়া
 ছিলেন, সশ্রুতি আমাদের হবনীয় বস্ত্রভাত রক্ষা করুন ।”

২৮। অনন্তর রানচক্র তাঁহাদিগকে এই প্রত্যুত্তর দিলেন, “আপনারা
 বেচ্ছাহুসারে কর্ম কাও আরম্ভ করুন । আর আনাদিগের শরণি আপনা
 দিগের তপস্যাক্রম বায়ুনযোগে শক্ররূপ কাঠে প্রচ্ছলিত হউক ।”

২৯। তার পর মুনিগণ সঙ্কিত যজ্ঞের প্রব্যাজাত লইয়া স্বথাবিধি কর্মকাও
 আরম্ভ করিলেন । দক্ষিণাত্যগী ত্রাক্ষণগণের উপদেশাহুসারে ঋষিকেরা জিয়ার
 অহুষ্ঠান করিতে লাগিলেন, যজ্ঞ ও অনেক দূর অগ্রসর হইল, এমন সময়ে
 রাক্ষসেরা জামিতে পারিল ।

৩০। অনন্তর শৈলশৃঙ্গহন্য দীর্ঘকায় রানস্রম বর্ষাকালীন মেঘমালায়
 ন্যায় আকাশমণ্ডল ছাইয়া স্ফলিগ । তাহাদের মস্তকের বেশ পিঙ্গলবর্ণ, উচ্চ
 প্রস্থ ও তৈলাভাবে রক্ষ, তাহাদের অস্থা শিরাকীর্ণ, এবং তাহাদের চক্ষু
 বৃহৎ ও পিঙ্গলবর্ণ ।

যদি শেখিতেন। সনি স্থিতিস্থিতি, স্থিতিস্থিতি। তত আদিহৃদযীর্ষিহিমে
 যথে শিখিতেনই নিবিকৃততই ব্রহ্মদিহৃত্যে তপাটী মাতৃবেদী স্বই ব্রহ্ম
 আনমি য ১২০। স্বনিজ্যযায জিহবাক্ষুষ্টি উদ্বিহিত্যে স্বনিহৃদযীর্ষি
 মদ্রতামনরত স্বনন্দকর্ষী স্বইশু স্তম্ভায হানু জযান ১২১। স্বনন্দপুত্রী জিহ্বা
 যাম স্বনি যথেযদিহি বিবেক বচন্য কায়াখন বচী জ্যাধু মাতৃশ মদ্যার্থ বচন স্তম্ভ
 মদ্যাদ ১২২। দবাখী দ্বিহিতী স্বাশ্বজিহ্বা বচন্যমাতৃশা মদ্যার্থীন্ বচি, মদ্যা
 বিমলা মৌলিকতন ন ব্রজনি, মদ্যা জজ্ঞানু ন দ্বয়ই ১২৩। (যথ) বিজানু স্বয়,
 বিবদ্যাদীন্ বিচক, চুর মদ্যন্যাদিযাম কৃষ্ণ স্ব দ্যায়বৈ। স্বয় ন (স্বজ্ঞান) নিল
 স্বয়, বিবদ্যাদী ন বচ স্বজ্ঞান্যাদিহি ১২৪। স্ব দ্যায়। তত স্বয় স্বয় স্বনি স্তম্ভ, স্বয়ন
 স্বয় মদ্যবি স্থিতি, মদ্য স্বয় মদ্যবিবদী প্রবিহৃষ্টি, রাজ্যমদ্যনি স্তম্ভাশ্বীর্ষি ১২৫।

৩১। তখন লক্ষণ মক্ষিণ চরণ পুরোভাগে প্রেরিত করিয়া, আর বাম
 চরণ পশ্চাভাগে আকৃষ্ট করিয়া, শরাসনে জ্যারোপণ পূর্বক, (স্থিবনকালের
 জন্য) বাহ ও মুষ্টি নিষ্কল রাখিয়া, উর্ধ্বে দৃষ্ট নিশ্চয় করিলেন। তাঁহার
 বাণবল শাশিত এবং তিনি হৃৎকণ্ঠে শরাসন আকর্ষণে স্থনিপুণ, অতএব
 শরাসন নিধন করিতে লাগিলেন।

৩২। অস্ত্রবিন্যাসবিহার্য রামও দৈব হান্যপূর্বক রাধিপুত্রের আদেশানু-
 সারে কর্ণনাদী, মাদ্যানিপুণ, রণভরসহিষ্ণু মারীচকে এই মহার্ঘ্যবৃত্ত বাক্যদী
 উচ্চৈঃশব্দে বলিলেন।

৩৩। “তুমি নরমাংসদ্বারা উদর পোষণ কর, এবং বৃক্ষের কল গ্রহণপূর্বক
 বাঁকরা ভীষন ধারণ করেন, তাঁহারেরও হিন্দী করিয়া থাক, বাঁহাদের বিভব
 পরদিনের অভাব নোচনে কুণার না, তাঁহারের উপর কি জন্য দয়া কর না।”

৩৪। “আনরা বিজ্ঞান তোজন করিয়া থাকি, বেদব্যুদ্ভীর্ষিগণকে নিধন করি,
 এবং নগরকে প্রেতাবাস স্থানে পর্য্যবসিত করিয়া থাকি, হে দশরথকুমার
 হেইই আমাদেব নিম্ন স্বর্ষ। আনরা বেদোক্ত কার্যে অবিকারী নহি।”

৩৫। “হে স্বাক্ষর সত্য, হেইই তোমার স্বয় বটে, কিন্তু আমারও একটী
 অন্যবিধ স্বয় আছে, যে স্বয় অধুনায়ে আমি অজিয়নস্বানোচিত কার্যাস্বাদনে
 তৎপর হইয়া ধনুর্জ্ঞান ধাবনপুণ্ড্রক ব্রহ্মবেদী তোমাকে নিধন করিব।”

ବିଷ୍ଣୁ ବିଷ୍ଣୁ—ଅଗ୍ନି, ଅଗ୍ନି, ଅଗ୍ନି । ରାମନିଶାବିଚାରୀ ପୁତ୍ର ହତ୍ୟାପ୍ରସାଦ
 ସମ୍ପ୍ରଦାୟ ମଧ୍ୟକଳ, ଅପ୍ୟ ରତ୍ନନନ୍ଦନ ରଜ୍ୟ ଉଦ୍ୟାୟ ମତ୍ୟା ବାଧ୍ୟେନ ମଧ୍ୟନାନ୍ ନିରାସ୍ୟନ୍ ॥ ୧୧ ॥
 ବିଜୟମାନସାନି ମସାଦ ଅସ୍ମୁ, ଧୌ ପୁତ୍ରବଧ୍ୟ ସର୍ପୁକା ସମୁତ, ହତ୍ୟା ନିର୍ଦ୍ଦାୟ ବଢ଼ତେ, ଶୁନିନା
 କୁମାର ମୁଦ୍ୟ ବଧ ବଧାସି ସ ॥ ୧୨ ॥ ପୁରାଧ୍ୟରେ ପଦ୍ମରାଜିତ୍ବରୈଫ ଧ୍ୟତା ଅତିମାର୍ଥ ବୌଦେତୀ
 ଅତପ୍ତବ ମଢ଼ିୟମାନା ଭୂମି ବଜ୍ରାପୁତ୍ରମୁଦ୍ୟାୟା ଅପି ଦିବ ନ ଜିଞ୍ଜିସିତେ ॥ ୧୩ ॥ ଧିନ (ଭବତା)
 ବାଣି ବଧ୍ୟେ, ଜ୍ଞାଧି ମଧ୍ୟେ, ଅସ୍ମତ୍ ଅଜ୍ଞ, ଦୈତ୍ୟକୃଷ୍ଣ ବିଜିଞ୍ଜିୟେ, ମଧ୍ୟା କଲ୍ୟାଣଦୁ ଯା ବସୁଧା
 କୁଦ୍ଦ ବଧ୍ୟ (ଭବତ) ଏସ୍ ମାତ୍ ଅତିଗୁହ ନ (ଭବତି) ॥ ୧୪ ॥ ମୃତ୍ୟୁମତ୍ୟା ଶୁନି ହାସି ମଧ୍ୟୁ
 ହିବସ୍ତ ବ୍ରାହ୍ମଣ ରାଜାଂ ଯସାସି ନିଜିଞ୍ଜିଅସିଅନ୍ ଶନ୍ ମହାସ୍ତ୍ବେ ନ ହାର୍ମ ମୈଞ୍ଜିଲ୍ୟୟମ୍ଭୂମିନ୍
 ଅସିଞ୍ଜିତ୍ ॥ ୧୫ ॥ ଅ ଢ—ଅ ହତେ । ଅ ଢିଟ୍ ଅନାଦିରେ । ଶୁନି ଅସିଞ୍ଜିତ୍ପତେ । ବିଷି ଅ ଢ

୩୬ । ରାମ ଓ ନିଶାଚର ରଣରେ ଏହିରୂପ ବାଗ୍‌ବୁଦ୍ଧିର ପର ସଂଗ୍ରାମ କରିତେ
 ଶ୍ରୀକୃଷ୍ଣ ହୁଏଲେନ, ପରେ ରଘୁନନ୍ଦନ ତାହାକେ ତୃଣତୃଣା ଜ୍ଞାନ କରିଯା ଏକଟା ବାଣ
 ଦାବା ଲେହି ଶାକ୍ତକେ ରଣଭୂମି ହୁଏତେ ଦୁବ ନିକ୍ଷେପ କରିଲେନ ।

୩୭ । ତଦନ ବିଭୀଷଣେର ମନ ଶ୍ରୀମତ୍ ହୁଏନ, ଅର୍ଗ ହୁଏତେ ପୁଲ୍ଲବୁଠି ନିର୍ମାତ୍ତ
 ହୁଏନ, ଏବଂ ସଞ୍ଜ ନିର୍ଭୀକ୍ଷେ ସମ୍ପନ୍ନ ହୁଏନ । ଶୁନି ପୁନର୍ବାର କୁମାରକେ ବାଲିଲେନ ।

୩୮ । “ଦେବତାର ଉଦ୍ଦେଶେ ସେ ଦଞ୍ଜ ଅଧୁଠିତ ହୁଏତେଛିନ, ଉହାର ବିସ୍ଵକାରୀ
 ଦିଗକେ ଛଦ୍ଦ ବାସିଛ ବାସିଛ ପୃଥିବୀ ତୋନାହାରା ଗୌବବାଧିତା ଓ ବୌଦେତୀ
 ହୁଏରଂଢେନ, ଅତଏବ ଏଦନ ସଞ୍ଜପାଣି ଦେବରାଜେ ବିଭୂଷିତ ଅର୍ଗଲୋକେର ନିକଟେଓ
 ଗନ୍ତା ପାନ ନା ।”

୩୯ । “ଆପନା ହୁଏତେ ବାସିରାଜେର ବନ୍ଧନ, ଜ୍ଞାଧିର ସଦ୍ଧନ, ଅନ୍ତର ହରଣ,
 ଦୈତ୍ୟକୃଷ୍ଣବ ଗରାଜନ, ଏବଂ ଅଶ୍ରୁଜ୍ଞାଧିମତ୍ତ ସହଧାର ଉଦ୍ଧାର ହୁଏରାଠିନ, ଅତଏବ
 ଆପନାର ପକ୍ଷେ ଡିଶା ଅତ୍ୟୁତ୍ତ ଶ୍ରୀରତର ଭାର ନହେ ।”

୪୦ । ଶୁନି ଦଞ୍ଜାବନ୍ଦନେ ଶ୍ରୀକୃଷ୍ଣାତ୍ମକରଣେ ପୂର୍ବୋକ୍ତ ସଦ୍ଧର ଅଧଞ୍ଚ ହିତକର
 ବାକ୍ୟ ଶୁଣି ବାସିଛା, ରାମଚନ୍ଦ୍ରକେ ମିଠିଆଧିପେର ଦଞ୍ଜଭୂମିତେ ଲହିଛା ଗୋଲନ ।
 ଉହାର ଏହି ଅଭିପ୍ରାୟ ଛିନ, ସେ (୩୯ ଶାହାସ୍ୟେ) ବାଜାଦିଂଗର ଦମ ନିରାକରଣ
 କରିବେନ ।

୪୧ । “ଏହି ଯୁବକର କି ଅର୍ଥା ଓ ବରଣ, ନା, ଅଧିନୀହାର ହୁଗନ, ଲୋଦବନ

যদি, বাস্তবত্ব । পরী সীমবর্ত যিহা হু সিদ্ধান্তবর্তী কি, জিন্মা (ম্যহমী) খাতিমী
 ইত প্র (২২) তী স্বসিঁধী স্বযিৎ জনকায়মল্ল মনস্ব জন খৌজিতনাম্ ১১১ ।
 জনক স্বয় বাসী বল জিন্মাচম্যল মনু ত (২৩) তত্ব ধনু খসিৎতনু, যিন ধনুধা
 যিনাকী দৈবত্বনু আহিৎনু, বস্তুদন্দন ত্তনু তনু অমাত্তীন্ ১১২ । মন মৌযিৎমলম
 ত্তল মন্য দিহু পতীতানু গিরিচানু যতিকানু মুমিৎমি অত্মাৎকানু ধৌখৎদে
 ত্তরী অমীল্লা অচর্জয়ন্ ১১৩ । তত অত্মাৎকীম্য শুবলপুত্রগি অলম্বত্ববত্বযায়ী
 অলম্বনয়ন রান্য ত্তরম অদি মবিষয়ত্ব ত্তিৎ মিথিলানু অলক্শন্ ১১৪ । বঁচিৎ
 স্বৌলি স্বত্ব (জনক) মনুখাধিপাদা হনিত্র ইত মনুত্বনু যতিত মন্বল মনুত্বাধি
 মার্গ মময়া যতিত মন তনু অর্থাৎ ১১৫ । অমী হুদ্র খিবরপাতীষ মন্বলনু বকনু
 স্বাচনু অত্মাৎময়নু মনুত্বাৎ বিবিকরমলনু অমানু, মৌখিত মনু হুৎ বাক্য বমাদি ১১৬ ।

পানার্থ হেথায় আগিরাত্তেন । জনকায়মবাসী সমস্ত শোকেই মনুহ্যশ্রেষ্ঠ
 সেই হুমারত্বপনয় রূপ দেখিয়া এইরূপ তোলাপাড়া করিয়াছিল ।

৪২ । রাজা জনক বামচন্দ্রের স্ত্রীকল পরীক্ষা করিবার জন্য, ধাহাধারা
 পিনাকপাণি বৈতাপুর স্বাস করিয়াছিলেন, সেই বার্ষিক তাঁহাকে গ্রহণ
 করিতে অস্বীকার করিলেন । রাসও হান্য করিয়া সেই ধনু ভয় করিলেন ।

৪৩ । অনন্তর মিথিলামিপতি বন্যা সম্প্রদান করিতে উৎসুক হইয়া,
 রাজা দশরথকে নিমন্ত্রণ করিয়া আনিয়া জন্য অযোধ্যায় সুতপণ প্রবেশ করি
 লেন । হুতেরা যোদ্ধাগণের বাহনযোগ্য স্ত্রীকলে স্মারিত ছিল তাহারা পথ
 গমনে পট্ট এবং কোম্ব স্থানে বোম গিবি বিশ্বা মরী আছে বিলম্ব জানিত ।

৪৪ । তার পথ, রাজা মৃতমুখে কুহাবেব ম বাদ গুণিতা পথ গমননিপুণ
 তুরঙ্গ আরোহণপূর্বক, বুদ্ধতম হইলেও ধর্মীহানের ন্যায় অবিশ্রান্তগমনে শীঘ্র
 মিথিলায় প্রস্থান করিলেন ।

৪৫ । যিনি ভূপতিগণের মধ্যে মর্জাপেকা প্রাণসমীচ যিনি সমকক্ষরাজ
 বর্ষের মধ্যে মহৎ যিনি স্কৃতের আবাসস্থানমরুপ এবং যিনি পিতৃভূগ্য পুত্র
 মীর সেই মহামেশী প্রেরতম দশরথ উপস্থিত হইয়াছেন দেখিয়া মহাকীর্তি
 পানী জনক তাঁহার পূজা করিলেন ।

৪৬ । "বেবৎ ত জিবর্গেব পাবগামী আপনাকে একাঙ্গনে বসাইয়া পূজা

হিরণ্ময়ী লজ্জমা মালম্বতা হুং হিবধ্বাতা স্লাম্, অশিমেমা হুং মমোহকালী অশি
 দিবতাক্রমি মীমিধী মুতা গল্য সুবায় দদী ॥ ৪৩ ॥ যতঃ বিশ্বজনীনভক্তি যাম্ ওম্বা
 চরমমুখ্যাদলমর্শমুখাং যশ্ববংশলক্ষ্মী সর্বদয়নীম্ আশ্বনীনাং তাম্ চদবীড়াশ্চন্দ্র মুদাগম্
 আমাদিত্যমশ্বদ বন্দাশ্বমি সঙ্গুগম্ অশ্বীযরাসম্বন্ধমালিকাজম্ অশ্বনীর্গ চরাম্ তম্
 বসম্ অশ্বযীথ্যম্ অশ্বাণ্ ॥ ৪২ ॥ অশ্বমি বিহুঙ্কং হাৎপাশি স্বন্দরমালম্বয়ম্ মীম
 ধনুমান্ শুভসানবরি জামদগ্ন্যং যশি হাকম্ যশি ॥ ৪০ ॥ অশী রায়বম্ শুভে
 অশ্বগ, হুর্দ ধনু শুভাৎ ক্রম, মাতিযাশী, পরাক্রমম্ শিবদশমি বিতীন্দ্র শম
 অশ্ববিনীত্ তম্ জর্শ ॥ ৪১ ॥ অশ্বকম্ নিমিত্তমাসক লং হুৎসমীঠে বিদুন্ অশ্বাশ্বীণ্

গণের মধ্যে বিবেকশালী বলিয়া খ্যাতি লাভ করিয়াছেন" এই বাক্যটি মিন্দিয়া
 বিপত্তি তাঁহাকে উদ্দেশ করিয়া বলিলেন ।

৪৭। পরে তাঁহার পুত্রকে নিজ ছাত্রতা সম্প্রদান করিলেন । তিনি গমন
 শীলা হেমময়ী সালবৃক্ষাবধিনী লতার ন্যায়, অস্ত্রবীণ হইতে চূড়া স্থিতি-
 শীলা কণ্ঠস্তর ন্যায়, এবং ছোঁৎখার অধিষ্ঠাত্রী শেবতার ন্যায় বিরাটমান
 ছিলেন ।

৪৮। অনন্তর সকলের হিতকারী রামচন্দ্র, নিজের হিতকারিণী এবং
 বিশ্ববিশেষ ত্রিবৃদ্ধিকারিণী উৎকৃষ্ট বর, মূল্যবল ও সুবর্ণ ভূষণে অতিভা সেই
 মানকীকে প্রাপ্ত হইয়া, পরিষ্কর করিলেন ।

৪৯। হস্তী, অশ্ব ও রাজসাম্রাজ্যে সম্যকীর্ণ ও মার্গগম্যন নিপুণ সেই রাজ
 সৈন্য, প্রপ্রভাত হইলে, বর্ষমূল হইয়া এবং স্ততিপাঠকদিগের দ্বারা সম্যক্রণে
 স্তত হইয়া, রামার সহিত অযোধ্যায় অভিনুখে প্রস্থান করিল ।

৫০। বিশালবক্ষঃসমশালী, উন্নত তলতলেবর ন্যায় দীর্ঘকায়, আভাঙ্গলদ্বিত
 বাহু, বাণপাশি, ধর্মুঙ্কারী ভয়ানক জ্ঞানমত্য পধিবধো রানের পুস্তকাত্মর্গে
 উপস্থিত হইলেন ।

৫১। তিনি স্পষ্টাঙ্গহকারে উঠিলে, পরে র দরক বলিলেন, "এই পরাশনে
 পরবোধনা কর, অতিক্রম করিয়া হাইও না ।" পুত্রবৎসল ক্রিষ্ণপতি তাঁহার
 পরাক্রম বেশ মানিতেন ; বিনীতভা ব অহুন্নয় করি'ন্ত তৎপর হইয়া
 বলিলেন ।

द्वतीयः सर्गः ।

सृष्टेः विशिष्टाश्रयभासां मधेन चक्षानकस्य अभिभवेन च यशसा आकाशविष्णु क्रुमात्
यस्य मियन्मविष्णु म, स न आसीत् एव । १ । तत सुचेतीकृतयोरभूत् भूमिपति 'सुत'
राज्यं अभिदेत्' इति अनीचं आधीपयन् समस्तं लोकं भूय अपि सुमनीचकार ॥ १ ॥
(स) सन्तःशामीकरवस्युवर्षं विभागदिव्यसमद्वार्धरवम् आसीमन्मयात्कस्य सदादपीत्
तस्य सिद्धासन्नम् आदिशत् । २ ॥ (स) पुनःकृतान् स्रग्धीर्षं पुष्टान् हृदनामभ्यान्
समस्तंश्रान् यत्काविष्णु पुष्टवान् तीर्थजलाद्यै मयरात् समन्तान् आद्य द्वाभ्यापयन् ॥ ३ ॥
राज्ञा अर्घेषु निवृत्ता निवृत्ता (जला) नदरस्य नार्गान् उवाप्सश्च कु अज्ञानं यवन्तु'
अधुवान् समस्तं विचिवै वृष्णं दिशं अथचक्रदय ॥ ५ ॥ किकयी तत् (राज्याभिषिक्तमपि

१ । संग्रामे राक्षसगण निधन करिया, एवं अत्रिच्छातिर अस्तकश्चरुप
पर रामके पराजय करिया रावच्छ यशोरूप वैतवे आटा हईलेन, एवं
अमन लोक छिल ना, ये ताहार प्रिय हन नाई ।

२ । राजा दशरथ गौरु ओ ज्युवर्षके पूर्णवयिई सत्सोवयुक्त राबिया
छिलेन, अधुना पुत्रके योवराष्ट्ये अतिथेक करिबेन, ईहा उच्छरवे घोषणा
करिया दिया समस्त लोकके पुनराय आनन्दित करिलेन ।

३ । निर्गलोद्भूत अर्षणे ओ मनोरम हीरके अचित एवं स्थाने स्थाने
विभागासूतारे महामुन्या मणिमणिक्ये मणित, अतएव प्रसङ्गित अनमसङ्गित
एकथानि सिंहासन, पादपीठेन सहित, ताहार जन्य निर्माण करिते अहमति
दिलेन ।

४ । तीर्थजल सङ्घ, आनाईवार अन्य प्रेवर पूर्णक चक्रुदिके मने मने
लोक पाठाईरा दिलेन । ताहारा राजार अग्रे प्रतिपालित, एवं पदत्रजे पथ
चलिते अगष्ट, अधुना वरुपरिकर हईरा अर्षरुत्त नईरा चलिन ।

५ । तिन तिन कार्यो राजाकर्षक निवृक्त कार्यवक्त कर्षचारिगण नगरेन
पथे जनसेक, क्षत्रराजि हापन, नानाप्रकार बाणि पोडान एवं ईतस्तः
नानावर्ष शुभसम्पदा सम्पादन करिते लागिन ।

যাঙ্গ) ছোট্ট অক্ষয়বাসী মনী লক্ষ্মী মাতামহাশয়ম্ শুভবিধান মনঃ সীতাম্
 ধারা মেঘল বনভাষা হযাৎ ১৫ ৷ মীতিল লক্ষ্মী বিজ্ঞানী পীতা (অন্যতঃ) স্বর্গ
 সর্গে স্বর্গবাসিনীমা (মা সীতায়ী) স্বয়ম্ভাষী স্বর্গবাসিনী লক্ষ্মীমহাৎ বীর্ণ ল
 ময়মন্ ১৬ ৷ স্বর্গে লিখলিখম্ বনলি ইয়াৎ মীতিমোৎ স্বয় ময়া অক্ষয়ী মনসা
 মিতঃ বিবাদহত্ব মনী লিখতৎ ১৭ ৷ মনঃ কুমারঃ মনঃস্বাভিতঃ সাত্বা সীতাম্
 কুমারবীৎ হতিল মীমিহীমীতাম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ ১৮ ৷
 স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ ১৯ ৷
 স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ ২০ ৷
 স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ ২১ ৷
 স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ ২২ ৷
 স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ ২৩ ৷
 স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ ২৪ ৷
 স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ ২৫ ৷
 স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ ২৬ ৷
 স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ ২৭ ৷
 স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ ২৮ ৷
 স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ ২৯ ৷
 স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ স্বয়ম্ ৩০ ৷

৬। কেবলী সেই স্ত্রীকে ম'হাৎসব সূচ্য করিতে না পারিয়া, অক্ষয়
 বশম্ মাতামহাশয়ম্ বিত তরস্কে কোন কথা জিজ্ঞাসা না করিয়াই রামের
 ব'ন নির্গমনার্ণ বর প্রার্থনা করিল।

৭। ক্রোধের ভাঙে কোমল্যর এমন লোক হইতে রাম্যভাঙে ল'ল্যভিৎ
 হইয়া এবং স্ত্রীম'হীতুলভ নীচাৎসত্য উত্তেজিত হইয়া, স্বয়ম্ভাষ্যম্ভের দোষ,
 লোকের নিকট কলঙ্ক, এবং রামের দুহুতা, কিছুই বিবেচনা করিল না।

৮। ভূপতি রামের বাঞ্ছায়াপ পরিহার করাইবার জন্য কত বন, কত
 দেশ প্রস্থান করিতে অস্বীকার করিলেন, কিম্ব যে সকলি অগ্রাহ্য করিল,
 প্রহ্লাথ ভরতের বাঞ্ছাভিবেক ও বিবাহরূপ শেল তাঁহার হৃদয়ে নিখাত
 করিয়া দিল।

৯। অনন্তর কুমারকে অরণ্যে প্রেরণ করিতে অগত্যা সন্মত হইয়া, রামা
 শোক করিতে করিতে এই আদেশ করিলেন যে, তিনি লক্ষ্মণ ও সীতার সহিত
 স্নমন্ত্রচালিত রথে করিয়া বনে প্রস্থান করুন।

১০। কেহ কেহ, রামা ঠৈশ্বতাভিষ্টন শান্তিবর্জিত হইয়াছেন এই
 বলিয়া নিন্দা করিতে লাগিল, কেহ বা অশ্রুযোচন পূর্কক উটৌৎসবে ক্রন্দন
 করিতে লাগিল, অন্য "সমস্তই ভরতের মায়া" এই কথা বলিতে লাগিল,
 অপর কেবলীকে বিতার দিতে লাগিল।

১১। "রাম বনে ঘাইবেন" এই ভাবিয়া প্রমাণপ শোকে অশ্রয় বহু

২১ ১১১। সম্বোধনালী তী স্তপসেবুধ শীত যনানান্ নান্ বদন্ কথন্তু বন (স্বাধৰ্ম্মী)
 ১১২। অশ্রুদৰ্শ পিতৃ নিধীগলান্নেত ক্ৰদার্বান্ অস্মান্ কি শীতন (যুধিষ্ঠিরীষ) ১১৩।
 য অস্মান্ অহত, য ভয়ত্ব অস্মান্ অরখৌন্, যথ সজ্বদা অস্মান্ ধৰ্ম্মোদম্ অপ্রবত্, তস
 (পিতৃ) মধ্বীপনারসে নৃশ্ৰীজ বনস্ৰ্য় যানিন কি মৌচ অক্ষি ১১৪। য হুত্বৈ বর্ষে
 ক্রিস্তন ব্রহ্মসী নুভুধা শাসনে ন অবাখ্যিত স্ব বর্ষ বিদ্যুত্মদ্যাহ্ প্রমত যথা ব্রহ্মবন্
 ক্রহ মণি বিগুন্ ১১৫। স্বী পরী (যুধ) নিবর্নম্ব তাতম্ব শীকায়নুদা ভবত ভবে
 নগ অম্ব মা ধর্ম্মে অ হ্রতি ন্যগাভীন্ (রাম হ্রতি শীষ) বচ নিবর্নম্ব হ্রতি হ্রত অহ্র,
 ম্ব অ ১১৬। রাম হ্রিত্বৈ জনানা ব্রহ্মবর্তা শ্রাব্য মপৌর চন্ একা ব্রহ্মণী ময়িতা
 বনবাসক্ৰয়ান্ ভয়ান্ তান্ বচন্ দ্রাম অশ্রিত অযজ্ঞগাম ১১৭। তী কহর্ষ হবল

হইতে লাগিল, কিন্তু তাহাদের মধ্যে যাহারা ধৈর্য্যশীল ছিল, তাহারা শোক
 পরিহার পূর্ব্বক, কুমারের অগ্নগমনে কৃতনিশ্চয় হইল।

১২। সেই কুমারদুগণ প্রস্থানে উদ্যত হইলে, প্রজাবর্গ তাহাদের নিকটে
 আগমনপূর্ব্বক শোক করিতে লাগিল। তখন তাহারা তাহাদিগকে এই কথা
 বলিলেন—“আমরা পিতার অহুমতি লাভ করিয়া কৃতার্থ হইরাছি, এ আশা
 দের অক্লানয়ের সময়, হায়! তোমরা কি জন্য আশাদের নিমিত্ত শোক
 করিতেছ।”

১৩। “যিনি আশাদিগকে কল্প দান করিয়াছেন, যিনি বিপদ হইতে
 রক্ষা করিয়াছেন, এবং নিম্ন অর্থব্যয়ে প্রতিপালন করিয়াছেন, এই দুচ্ছ বন
 গমন হইতে তাহার এই সমস্ত নহোপকারেব কি পরিশোধ হইতে পারে।”

১৪। সামান্য প্রবানের কথা কি বলিব, অতি ছন্দর কার্য্যেও যে ব্যক্তি
 পিতার শাপনে থাকে না, সে বরং বিজ্ঞাতের মত কণকালের মধ্যে বিনষ্ট
 হউক, অথবা কৃপের ন্যায় দাঁড়াইয়া দাঁড়াইয়া পুকাইয়া বাউক।

১৫। পূর্ব্বাদিগণ! তোমরা যিরে যাও, গিয়া পিতার শোক অগ্ননয়ন
 কর, আর তরুতকে আনা হইতে ভিন্ন ভাবিও না” এই কথা করিয়া শাব
 দিকে রথ ফিরাইয়া লইতে বলিলেন।

১৬। রামচন্দ্র বখন ডাবতলী বেধিয়া বৃষ্টিগন, তাহারা তাহার অগ্নগমন
 হইতে ক্ষান্ত হইবে না, তখন পূর্ব্ববাসীদের সহিত এক বাহি বাস করিয়া এবং

শব্দে খলোয় মুহুর্তে কবীশ্ব ন্যস্মিন্ হা রাম হা স্তত্মনিতি হুবল যদাম্মুখ
 মর্মানি শব্দতম্ ১৩১। স্তীত্রিপি মহাভক্তিলিখি মহাত্মম্ অস্মান পবিত্রা শব্দশব্দম্
 স্বকীয়ো যথবদৌ অধীযন্ (মধা) কত্বশ্ব শব্দন্ পুস্ম্ আবিবৎ ১৩২। মনন
 কীব যত্রশ্বদ্বনসমনিবাপি যৌকাম্বকারেঘনস্বর্জীতা যা যু মানুসীর্গাশ্বনিবাহতা
 যীতিব দ্বয়ৌ ১৩৩। স্তপতি স্মনীণ বিলা স্তনশ্ব বিধীকা স্ত্যুতাম স্তন্ স্তন্যন্
 শ্বশ্বট মধুশি ন ধীর্গান্ মধৌ ন স্মলিযন্, মনৌরৌ বস্মি ন স্ময়শিট ১৩৪।
 চ পুবা স্কর ন স্মশিট স্তন্যত্রীম্ব খিতিবাল্যাম্ভা অরটীন্ শব্দবৌমীশ্বশ্বাব
 দিব্যীর্গি মীকামিলা যু নিবাসমুখ শব্দাম্ ১৩৫। স্মশিযন্তে মর্জিত্য বিবুল্য যু কীগন্
 বনবাসস্থলত নানা ভয় হইতে তাহাবিগকে রক্ষা করিহা, প্রত্যাবে ছলপুঙ্কন
 প্রদান করিলেন।

১৭। অনন্তর তাহাবা অশ্ববর্গী, করুনহরে বোধন এবং মুহূর্পুহু ধীর
 ঈষৎ উচ্চাস পবিত্যাগ করত, এবং হা রাম হা কটে ইত্যাদি বলিতে বলিতে
 ত্রিবিধা আসিল, কিম্ব তাহাদের চিত্ত কিরিবার নহে।

১৮। সারথিও অত্যন্ত শৌকারী হইয়া গম্ভীরে অরণ্যচনপূর্বক আপ
 নাকে ও অশ্বগণকে পবিত্র করিবা, বাম মস্তক ও সীতার বিষয় তাবিত্তে তাবিত্তে
 ঈষৎক নিবাস পবিত্যাগ করত পুরে প্রবেশ করিল।

১৯। অশ্বগামী লোকে কিরিয়া আসিয়া দেখিল মেই খুী চন্দ্রসূর্য্য
 বর্জিত মতোয়ওলের ন্যায় হইয়াছে, বহিও মনত্ররূপ ক্ষত্রিগণ রহিয়াছে,
 তথাপি শোকরূপ অক্ষকারে সমস্ত মিত্র ও স্পন্দীন।

২০। স্তপতি বসে বিলা হুময়কে দেখিহা, নিরাশ হইয়া চিত্তবিলাক প্রাপ্ত
 হইলেন, মধুপান ইচ্ছা করিলেন না, চন্দনাদি অমুলেগন করিলেন না এবং
 মনোবদ বসন পবিত্রান করিলেন না।

২১। রাজা শোকপ্রযুক্ত একত্র গিষ্টিয়া থাকিতে পারিলেন না, বাচকর্তৃক
 কর্তৃ মবদ অদমাশ্ত থাকিলেও, তাহা হইতে বিরত হইলেন, চন্দন টনী
 ও মৃগাল আঙ্গে অমুলেগন করিতে লাগিলেন। অবশেষে শোকামিত্তে দেব
 প্রাপ্ত হইলেন।

২২। স্তপতির বহিনীপুত্র ক্রন্দন করিতে লাগিলেন, কেণাছবন, নি

ଧ୍ରୁସୁସ୍ତୁ ଶ୍ରେଷ୍ଠପୁଷି ଗନ୍ତୁ ବିଭୁସ୍ତାନି ଚନ୍ଦ୍ରସୁସ୍ତୁ, ସମାଦୀ ସେତୁ ବଳୟାନି ଷ୍ଟ ସମସ୍ତୁ ସିନ
 ॥ ୧୧ ॥ ଗା ଶାନ୍ତ୍ୟକ୍ତୀ ବନ୍ଧୁତା ଭରତମତୀଚା ସତୀ ତ ଶୈଳୀ ଆସ୍ତ୍ୟ ଉଦ୍ଧିପତ୍ତୁ ମନିମତୀମ
 ରାଜାନ୍ତମ୍ ଶାମିନୀସୁନ୍ ସୁନ୍ ଦୁତାନ୍ ଶାନ୍ତାପଦସ୍ତ ॥ ୧୨ ॥ ଶାନ୍ତକୃଷ୍ଣ ବନ୍ଧୁତା ଭରତୀଽପି ରାଜା
 ମମାଦ ପଞ୍ଚନ୍ "ସହ ସୁତ ସମ୍ ଗମ୍ଭୀ ପତିତମ୍ ସହ ଚ୍ଚୁରନ୍ତା ବିଧିକ୍ତା ନିରୀଚାସ୍ତମ୍" ଚିତି
 ଚିତିକ୍ତା ଆସ୍ତ୍ୟ ॥ ୧୩ ॥ ଦୁତା ଏକ ପରିସାପଦନ ଯଦା ଶମ୍ ଆ ପଦିକମ୍ ଅର୍ଥ ନ ଆସିବନ୍
 ଶଦା ଅତୀ ଜାଦାଶ୍ଚିନ୍ଦି ସୁକ୍ଷ୍ମା ଚ୍ଚତୁକ୍ତମାନ ଆସିତି ॥ ୧୪ ॥ (ଛ) ଛିଚ୍ଚିବମାନ୍
 ସମାକୃତଲତାନ୍ ସମ୍ଭୁନ୍ ଅପାୟନ୍ ଆସିଦୁସ୍ ଅସ୍ତଚିତି, ସୀମାୟୁମାଂଚ୍ଚମାପ ସମ୍ଭକ୍ ନ ଆଦା
 ଚିତ୍ରୁ ଶୈଳୀ ଅରାସିସୁସ୍ ॥ ୧୫ ॥ ଶୈଳୀବାନ୍ ଶ ଏକ ପରିସାନ୍ ଅଧିକମ୍ ଶୈଳୀ ନ ଯଦାସ
 ବିଦନାଦାନ୍ ନ ଆକର୍ଷ୍ୟାମାତ, ସଦିଜା ସଦାଦା ନ ଷ୍ଟ ପଦମି ॥ ୧୬ ॥ ଅଧର୍ଷ ଶମ୍ ଏକ

ଅନ୍ଧ ଭାଢ଼ନ, ଅଳଙ୍କାର ଉଲ୍ଲୋଚନ, ଧରାତେ ନିପତନ ଏବଂ ବନ୍ଧୁ ଗଢ଼ନ କରିତେ
 ଲାଗିଲେନ ।

୧୦ । ବକୁବାହୁବଗୀ ଠାହାନିଗକେ ଶାନ୍ତନା କରିଦା, ଭରତେର ଅତୀକାର
 ରାଜାର ସୁତଦେହ ଠେଟଲୋଗିତେ ରାଖିଲେନ, ପରେ ସନ୍ଧିଗଣେର ମତାୟୁସାରେ ରାଜ
 ପୁତ୍ରକେ ଆନିବାର ଜନ୍ୟ ସୁବା ଦୁତ ଶକଳ ପାଠାହିସା ଦିଲେନ ।

୧୧ । ମାତାମହାଲରେ ସ୍ଥିତ ଭରତ ଅଗ୍ନେ ଦେଖିଲେନ, ଯେନ ଦୂର୍ବ୍ୟାଦେବ ନତୋ
 ମଠନ ହୈତେ ନିପତିତ ହୈସା ଧରାତଳେ ଶୁଠି ପାହିତେଛେନ, ତଦନ ରାଜାର ବିପଦ
 ଆଶଙ୍କା କରିଦା ଅହୁବର୍ଗେର ନିକଟେ ସମସ୍ତ ବର୍ଣନ କରିଲେନ ।

୧୨ । ସଦନ ଦୁତେରା ଆନିଦା ଠାହାକେ ଦାହିବାର ଜନ୍ୟ ଛିନ୍ଦ୍ କରିନ, ବିନ୍ଦ୍
 କୋନ ଅମସଲ ସଦାସ୍ ଠନାହିଲ ନା, ତଦନ ତିନି ଜନକାଦିର ଆପବବିବସେ
 ଠେଟକର୍ତ୍ତାଧୁକ୍ତ ହୈସା ଗମନାର୍ଥ ଠେଟକ୍ତ ହୈଲେନ, ଏବଂ ଅହାନଠ କରିଲେନ ।

୧୩ । ତିନି ସେହନିବନ୍ଧନ କାନ୍ତରାସ୍ତକରଣେ ଆଶଙ୍କା କରିତେ ଲାଗିଲେନ,
 ହସ୍ତ ବକୁଗୁଣ୍ଡର କୋନ ଅମସଲ ଧଟିଗାଛେ । ଆର ଶିବା ଓ ଦୁଗୁଣ୍ଡ ବିପରୀତଦିକେ
 ଗମନ କରତ ଭରତର ଧର କରିତେ ଲାଗିନ ।

୧୪ । ଅସାମସ୍ଥିତ ସେହି କୁମାର ଗୁରେ ଅବେଶ କରିବାର ସମୟ ଜନତାଚନିତ
 କୋଳାହଳ କିଂବା ବେନାଧ୍ୟାୟନେର ଧ୍ବନି ଠନିତେ ପାହିଲେନ ନା, ଏବଂ ବନ୍ଧୁଗଣେର
 କୁହବିକ୍ତେ ବିନ୍ଦୁହି ଦେଖିତେ ପାହିଲେନ ନା ।

সদ্যবদাধা সাতলং হৃদতি ভবৈথকলু, পুরীস্থিতানাম্ভুত্যা ধীবাথ বিব্রহনশ্চুপতি
 পূৰ্ণমথা (বহুত) ১৮। যদা চ পরিত মমীত বান্ন লক্ষ্যময় দিব্রহমান শ্চ
 মধ্যমশ্চ ময় ন্যায়ত্ রত অমী আত্মত্, (পুরীস্থিতাদয় হৃতি মৈদ) ১৯। আত্ম
 মীনশ্চুটীবিমহা মথা চেবীভমানাদেবরীভনেয চ কেছরীশ্চু ভবৈ স্যাত্মম অ
 মীশ্চৈ স্ববিত্তে স্যাত্মীভ ২০। স্যায়সী সনীতী বিক্রিমত্, বাসী মনাত, মবয
 বিমবা, বয় মীথা, শ্চ অথবা বত বহুতম্য স্তন্বং ছীকল্লমশ্চম্ ২১। স্যমীত
 স্তি পুতান্ বীৰদাবান্ সর্ভান্ বিতত ত্রহাশ্চমান অমী (মবত) যতশ্চ সর্ভ ন
 মন্বং হৃতি স্তুবাথ সন্ স্চচমম মনদান্ অম্যত্ ২২। বিব্রহময় (নবীশ্চুপতি
 মৈদ) অম্যেযায়সার শিখীময়ল মবিদা স্বথিবা সঁ চুয়েমল স্মা অম্যাকৃতি
 ২ বিবিহন্ আত্ম নবীশ্চ স্তন্বত্ ২৩। মনমান্ মহত্শ্চকরীশ্চু অদমিযন্ বীত

২৮। জনস্তর জননীয়া গণদশ হইয়া সঙ্গীশাগত সেই কুমারকে বেটন
 পূৰ্ণক রাজাকে উৎসেপ করিয়া উটকঃথের ক্রন্দন করিয়া উঠিলেন। পুংসাহিত,
 আনুতা ও যোভাগণ ও বংশবৈরাণ্যতি শোক প্রকাশ করিতে লাগিলেন।

২৯। ভবত ইতস্ততঃ দৃষ্টী সঙ্কলনপূৰ্ণক যখন রাম লক্ষণ ও সীতাকে
 বধিতে পাইলেন না, তখন রোরহমান হইয়া বিজ্ঞান্য করিতে লাগিলেন।
 পরে তাঁহারী তাঁহার নিকট, বেদন ঘটয়াছিল সমস্ত বর্ণন করিলেন।

৩০। তখন তিনি জ্বহর জ্রতসী করিয়া, এবং জোবতরে অক্ষণ
 শোচনরূপ বিফারিত করিয়া, কেবলীকে ধার ধার উটকঃথের তিরস্কার
 করিতে লাগিলেন এবং অবিরত শোকে নিমগ্ন হইলেন।

৩১। রাজতনরূপণ সীতার সহিত কষ্টে পড়িলেন রাজ্য নিগন
 প্রাপ্ত হইলো, আপনারা বিধবা হইলেন, জামেয়া সবলে শোচনীবদশাপ্রপ্ত
 হইলো, এবং পৃথিবী অরাজক হইল। হায়! কেবলীর এই অভিনব মতগণ
 বহু অনর্থের নিধান।

৩২। "এই মত আমার নহে" এই বলিয়া তিনি হাভারবার শপথ করি
 লেন, এবং শোকে ভূমিতে বিগুঠিত হইয়া, পিতার ও বাবের নাম উচ্চারণ
 পূৰ্ণক তোকামান হইলেন।

৩৩। সড়িবরণ বিশ্রবণের সক্তি মিনিত হইয়া তাঁহাকে চম্ব করিলেন,

স্বদেহকাল্য অবাদয়ন, সারানু কল্পনু অধমনু তথা ক্রতু মন্বন্দানি আনয় ॥ ১৪ ॥
 স্মৃতিক্ মাক্শিরসে (শবমিসি শিব) অজিনে নিধায় শ্রীমাবিনাসাবদন (শবল হসি
 শিব) শবল ক্রতা পানাবি যথাবিধান সন্নিহ্য জ্বলিত বিদ্যাপি লুহান ॥ ১৫ ॥
 পিণ্ডাদকস্বপেষু কতিবু মরত মজ্জত অমিষক দ্বিত্বা মিলয়েন ধান প্রস্থানিশীঘ্র
 স্বদীর চনু অরত্য় মাযান্ ॥ ১৬ ॥ শ্রীশায়নারী ক্রতুম অশ্রুদানী অদন্যালমুদিল
 ক্রমী শ্রীকাতু অমুধৈরিচি শাগেদ্ররথাসমিশ্রী জনৈ নু অশাসাশ্বকার ॥ ১৭ ॥ (তৈ জনা)
 মনানি শুশফল সন্নিহিত্বৈ, আদন্যাদ শুশ্রু, বিতনু পিমিযু, পুলিনানি হল্লা আশ্রু,
 জায়া মনান্বিল অমৃত বিমশ্রুয ॥ ১৮ ॥ নিবন্ধয়মহমযশী মদ্বান্দুচম্বক্শবিষরি

এবং তাঁহাকে লইয়া অস্ত্র আহুতি প্রদান ও বজ্রিয় পাত্রসমূহ শবের অঙ্গ
 প্রত্যঙ্গে মধাবিধি স্থাপন করিবার জন্য রাজার মৃতদেহ অগ্নিসাৎ করিতে দূরে
 বহন করিয়া গইরা গেলেন ।

৩৪। চতুর্দিকে পট্টবস্ত্রচিত্ত সজ্জরাজি উত্তোলিত হইল, কাঁসা, বংশী ও
 মৃদঙ্গ বাজিতে লাগিল, উচ্চনাদী শব্দ প্রথাত হইল, এবং বৃহ্ম ও চন্দন
 সঙ্গীত হইল ।

৩৫। কর্ণ, চকু, নাসিকা ও মূৰ্ধ সুবর্ণযুক্ত করিয়া, হৃৎসার চর্মে শবকে
 পূর্কাস্য করিয়া রাখা হইল, পরে বিধানাশ্বসারে বজ্রিয় পাত্রসমূহ অঙ্গপ্রত্যঙ্গে
 স্থাপনপূর্বক পুরোধিত অশ্রু চিত্রায় আহুতি প্রদান করিলেন ।

৩৬। পিণ্ডদান ও উদককার্য সম্পন্ন হইলে পর, প্রমাগণ অভিষেকের
 প্রস্তাব করিল, কিন্তু ভরত তাহাতে অমত করিয়া, বিনীতভাবে রামকে
 প্রত্যানয়ন করিবার জন্য পৌরগণের সহিত অরণ্যে প্রস্থান করিলেন ।

৩৭। অমুবারিকৃ জনেরা হস্তী, অশ্ব, ও রথ লইয়া, পথাপথ না মানিয়া
 নানাবিক বাপিহা সহর চলিল; যদিও তাহারা শোভনিবন্ধন বেশতৃষা
 বর্জিত ছিল, তথাপি তাহাদিগের দ্বারা তৎকালে পৃথিবী শোভা ধারণ
 করিয়াছিল ।

৩৮। বন হইতে পুষ্প ও ফল অবচয়ন করিতে লাগিল, নদীতে অবগাহন
 পূর্বক নিতুলাকের তর্পণ করিল, এবং নদীপুলিনে গমনপূর্বক বিছুকাল

মাস সমস্তাবসাদা তীর সম্মুখে তুচ্ছ হামুলম্ অল্প বিচারিত্ত যতু ১৫১ ৷ তি
 মথোরমুদের্মিলেতম্ ইণ্ড যচ্ছিন্ বাস মনীষ অলবছিনুখা অুতামনায় তথা মিমিত্
 পয়ৌমি বদন্য ম্ভসান্ বিক্রপাম ১৬০ ৷ বিনদান্ পদ্যসী বাশ্বয়নান্ অতিথ্যযায়িন'
 প্রুতনাবান্ অনিয় ম্ভস্তু অম্মাদয়ক ভামিথ' মহাকলম্ভি' প্রবীণ ১৬১ ৷ আনিত্ব'
 যথ পরিধিবিসম্বী ধামনদিক (বস স্তুবী) ধীমমন্তল মল্লদুমা' ঐল্ল' মদিনা
 বিবানি দ্বায়িমবালি বাচাশি অ স্তবু ১৬২ ৷ সচ্ছিন্ নিলৌপনাতা যদিভাভ
 আয়া (সুদেবিতি দেব) প্রবীণ, বিনবান্ শুপাত্য, শুয়ার' অতু, শুদ্যব মবুণ,
 মহিবর্ন নীপ, শুদ্যাম্ কতু ১৬২ ৷ মত সৌদিষান্ মুনি অমকায়ী ব'বির্ময়ক্লূর্

চিত্ত বিনোদন করিল, পরে শব্দাশূনাচিক্রে ছায়াতল আশ্রয় করিয়া বিশ্রাম
 করিতে লাগিল।

৩৯। যথায় গভাঙ্গলের স্বাস্থ্যেরে তমস্থানবী বিশেষরূপে পবিত্র হইয়াছে,
 তথায় গিরা শ্রম পরিহার করিল, পরে পবিত্র বসুনার জলে অবধাহন করিবার
 জন্য গমন করিল।

৪০। অনন্তর ভরদ্বাজ মুনির আশ্রমে গৌছিল, যথায় রাবচন্দ্র শকলের
 সহিত মিলিত হইয়া, ফণম্পত্তি দ্বারা স্তুতিবুঝি এবং স্বনীতল জনদ্বারা কৃষ্ণা
 শাস্তি করিয়াছিলেন।

৪১। তথায় ভরতাদি পরব্রাহ্মে গমনপূর্বক শশিবা ভরদ্বাজ অক্ষিক
 সবিনয়ে প্রণাম করিলেন এবং বেধিলেন তিনি মৌনব্রতাবলম্বী, স্বগিণশাস্ত্রী,
 দিবানিশ বোগাত্যাসে নিরত,মোকাস্থীমুনিগণকে শাস্ত্র অধ্যয়ন করাইতেছেন।

৪২। মহাপ্রভাবম্পন্ন মুনি ভরতাদির আতিথ্য করিবার জন্য উৎসুক
 হইয়া, একপ বোগবস প্রকটন করিলেন যে, কল্পবৃক্ষ সকল কণিতে লাগিল,
 অধিক কি, স্বদীর্ঘ অকোমল বস্ত্র পর্যায় আপনা হইতে উৎপন্ন হইতে লাগিল।

৪৩। সেই ভগোবনে তিপোত্তমা প্রতৃতি দেববনিত্যগণ মুনির আজ্ঞা-
 ক্রমে ভীহাদিগের দেবাত্মশ্রবা করিতে লাগিল, রাধবদিনীর আশাশচরী
 পূর্বক সহীত, ছাবভাব প্রকটন পূর্বক মৃত্য, বিলাসের সহিত প্রণাম, এবং
 উৎসাহভাবে বচন বিন্যাস করিতে লাগিল।

বল্লাভপার্ন ময়নখ দাদা ললা নিবহ খাৰ পিৰত খণ বীৰ্য হবি তান্ খাৰ
 ৪৪। সী শুক্ল মুকুবল চন্দ বাসান্তি বসিলা বসনী শুখিলা মমতে দুর্
 সমভা মন বদবাজিনায়ৌ বদবলা মন্দাকিনী মনীষু ৪৫। তমসী বীভানসী
 শুন্যামবার্ণী মন বিমিজ্ঞানপমমিধ্বং অম লিঙ্ঘাঘ (অন্যত) বিনামর্গমর্
 পিতকুর্ড অত্রি মতি আনছিত ৪৬। শ্রীত্বে সীমিবি ককুম জুঘুবান্ বসীঘা
 হুগা মারৈ বিবল কবধ পিনক্স অচিধুং শুভিহান শিনযানযিযু মসৌ ৪৭।
 দামবদি যুক্তীগবাভরমত বিমলান্ পাড়ে মনৈ আয়তন তান্ বীতবিবুভুভীন্
 সমন্থনু বিবন্দিপ্নু স্রব্যান্ শীচিট ৪৮। ৪ দ্বিতমস্থ বিবা বদলসী বামবিধীম
 মীকান্ মতা পিতিদাশ শুভৈ ক্বাৎ আবিদয়ন রামানিক চমুনকার্য বক্শু ৪৯।

৪৪। অনন্তর যথাগোণ্য স্থানে, বাহার যেমন অভিক্ষিটি, তদনুরূপ নানা
 প্রকার বস্ত্র, অন্ন পানীয় ও শয্যা প্রস্তুত করাষ্টয়া, মুনিবর প্রীতচিত্তে তাহা
 দিগ্ধ ক বসিলেন, “পরিধান ও উপবেশন কর, ভোজন ও পান কর এবং
 শয়ন কর।”

৪৫। তাঁহারা হৃষ্টচিত্তে বসন পরিধান করিয়া, ভোজন সমাপনপূর্বক
 রজনী সাপন করিলেন, পরে প্রভাতে হস্তী ও অংগণের সহিত পথ প্রাপ্ত
 হইয়া ক্রতপদে চারগলিয়া মন্দাকিনী নদীর সন্নিহিতে পৌঁছিলেন।

৪৬। অনন্তর মুনিগণের প্রামুখ্যে রামাচন্দ্রের সর্বাঙ্গ গুনিয়া, পক্ষিসমূহের
 রবে শঙ্কায়মান চিত্রকূট পর্বতে উপস্থিত হইলেন। যে পর্বতের অত্রতেদী
 পুঙ্গু সূর্য্যের পথ রোধ করিয়া আছে।

৪৭। ঠেসনাসমূহ দিগ্ধ ব্যাপিয়া আসিতেছে, বেধিয়া, সুমিজননন
 কবচ পরিধান করিয়া, শানিত বাণ গ্রহণপূর্বক শরাসনে জ্যারোপণ করিলেন,
 এবং সঙ্গ্রানার্থ উদ্যত হইয়া ক্র ও নেত্রযুগল উন্নমিত করিয়া অবস্থান করিতে
 লাগিলেন।

৪৮। তাঁহারা অস্ত্রশস্ত্র পরিত্যাগপূর্বক শুক্লবর্ণ উত্তরীর্ষ বস্ত্র ধারণ করিয়া,
 শৌকভরে আস্তে আস্তে পদব্রজে আসিতেছেন দেখিয়া, রামচন্দ্র ভাবিলেন,
 তাঁহাদের কোন বিরুদ্ধ অভিপ্রায় নাই, তাঁহারা বন্দনাভিনায়ী ও স্বপক্ষীয়।

৪৯। রামের সন্নিহানে উপস্থিত হইলে, তাঁহাদের শোকবেগ অত্যন্ত

एवमप्यथापि चिरं कथं सम्यक् इतिता इतिवत् इत्येव मध्ये जगत्वाद् दाम्भिक
 कर्षं चर्षां चर्षिके गीताभिधाय मत्तम् ॥ ५० ॥ विता सुकरे चरन्त्यानि मां मत् (खेदि)
 इन्द्रे राज्ञो न्नां प्रापुःक, ई वीर । यत्त मा ना यत्त धर मत्, इति वत्त रानिथ
 कनीयान् चामाधि ॥ ५१ ॥ इदमतेषु ज्ञती युवी भीमान् ल वीत् वैदिकं वधन न कृष्यां
 (गर्दि) कृषि विष्किचमानिदेषि परस्य प्रुस इत्त पुनकाया कर्षं स्यात् ॥ ५२ ॥ लं
 चकार्त्तं चर्त्तं चरुमनसे वीत्, मयि श्चिन्ते यदि न ईद्विषे, तातवाग्ने चरिष्ठन् यदि
 सिद्धं वि (मदि) मर्त्तं वहीदि, मत्त, इत्यो मधि ॥ ५३ ॥ कनीयान् चर्त्तं चरुमनो
 एतद्युवां प्रवीद्, कथं चकईय । मां कृष्णकीर्षिद्योपि मां प्रपुन्त्या भवेद्यि इति चर्षं ।
 (वधनमिदि मेष) रानं मत्त अ ॥ ५४ ॥ एवम् कर्त्तव्यं इतिप्रुत्त, राजभाच्च

वर्द्धित हईल । तथन उाहारा "रामशोकें राजां गकथ प्रोण्ट हईराछेन"
 एई कथा उटैळःशरे निवेदन करिलेन एव* बोधन करिछे करिछे
 छुमिछे विगुष्ठित हईछे लापिशन ।

५० । राम लक्षण बहक्षण कथनशरे ७ मुरुवर्त्ते रोदन करिया, महीछे
 गवन करिलेन, एव* अंतोके कलमथा हईछे छुई छुई अगलि एवण करिया,
 पितार नामोत्तेश पृर्षक उटैंगरि निरुक्षण करिलेन ।

५१ । रामचर अरुज अवतके बलिसेन, "पिता आमाके अनार्त्तानशथा
 चरुग्यात्तार आदेश करिवाछेन, किम्प हार । तोमाके हृत्त राक्षशासन
 कार्या निरुक्षण करिवाछेन । हे वीर शोक करिण ना, सेई तार बहन कर ।

५२ । "पुमि भीमान् हईया एव* आंटीनदिणेर मत्त जानिदा ७ तनयुसारे
 कार्या करिछे तंशर हईछा, मदापि पितार बचन रक्षा ना कर, ताहा हईसे
 कुलेर लोण हईलेण एम*गारे आर कोन् बरिक्त कि अन्य पुत्रतायना
 करिबे ।"

५३ । "आमार बाक्ये यदि त्तोमार आपर वाके, आर यदि आमाविक्य
 माने, अरुह टालाईछे ना टाण एव* पिहवाका लक्षण करिया यदि लुक्ति
 ह० तवे शक्ता उाण कर, किरिया वा०, गिरा पृथिवी शासन कर ।

५४ । अवत० रामशु कर्त्तव्यगत कथा बलिसेन, "आदि कनिष्ठ हईया

বহুসি বসানি ক, যস্য বাসনাম্বয় (বসন্তে হৃদি মেব) সতি স্তিতে অহু বিলীপ্ত
 জাম্বু হৃদেয়ান্ যাকম্ ॥ ২১ ॥ যাবৎ স্তি বিবহিবল তং জাম্বু ঙ্গমবে ত
 মদীধি দাদুকে যদীভা অস্মিন্ধিষিষবিম্বত্ প্রদা জগীধি পুষ্কলাৎ তন্ অস্মটন
 যম্বম্বম্ববসবাস আবেত ॥ ২২ ॥

কিয়ণে জ্যেষ্ঠ পুত্রের যোগ্য রাজ্যভার বহন করিত্ত স্তরশ করিব; অতএব
 সুলকীর্তির লোপকর কার্য আমাকে নিবেগ করিবন না।”

২৫। এই সমস্ত মহাবলপরাক্রান্ত হস্তী ও বর্শিণ, সেই সতল হৃদ
 সস্তোগ যোগ্য বহুনিচয়, এবং এই সব করিষণ বর্ধমান হইয়াছে; অত
 তুনি বিবাদান থাকিত্ত আমি জাম্বু হইব, একথা বলীক (যেন কাহ্নেও সুখ
 হইতে বহির্গত না হব)।

২৬। সিনি এই কথা বলিণ, হানচত্র তাঁহা করিণ, “তহত। তুনি
 জাম্বু হইবানি শাহকা হইয়া গমন কর; এবং সত্বর কাণ্ডা পঠিয়া
 পূর্নক প্রেধাবর্গ পুষ্কলাৎ হইয়া, জাম্বু মতাপুণ্ড্রে সত্বর পুঁধিণিত
 হত্ব কর।”

चतुर्थः सर्गः ।

मरुति निरुत्तं सति धीमान् रामः श्वेतपादीवर्णं प्रपद्ये तच्छिबुं पूजितं सन् द्रष्टव्यं
 यत्र रथिहान् ॥ १ ॥ अरुत्तानीं अट्टाद्यमानं उन्नीतं महलप्रान्तं रामः प्रवृत्तश्च
 भीमेन द्रुपद्या वलात् उन्नीय जगत् ॥ २ ॥ तौ मृगौ मज्जा क्लृप्तान्तर्यामिं दुर्भवं च
 वराहमिथेनं सन्नाह वनं भुवि लिखन्मत्तं ॥ ३ ॥ यत्र रघुश्यामौ श्यामा शिया
 अन्नासितं मरुथीशिया मरुत्तं मरुत्तश्यामं आदिमाताम् ॥ ४ ॥ यूर्यं मरुत्तयं सति
 (रथी) वर्यं अश्विभुं वने आसितच्छिबुं यूर्यं हृष्टा सः, व सति वर्यं सत्तुच्छिबुं
 सति वानं, आद्योत्तं मरुत्तश्विनिकेतनम्, सति मरुत्तं मरुत्तं रामस्य पुत्रं अश्विने वर्यं
 सुव्यासकारं ॥ ५ ॥ (सुव्यासम्) तच्छिबुं जामरुत्तश्यामौ रामः अश्विं आद्यमान्

१। उन्नत चिरिया गेले, धीमान् रामरुत्त अश्विभुं तपोवन प्राप
 हईलेन, एवं तथार पूजित हईया, द्रुपदावणे गमन करिसेन ।

२। तिनिसीता उ गमनेर सहित येमन सेई महवणे प्रमण करिते
 छिसेन, अमनि एकटा उन्नत वर्यं सुव्यास हईया। उन्नीयणके वनपूर्वक
 हरण करिया नईन ।

३। राम उ गमण उन्नत कृतातेरुत्त अश्विनीर शिवाश्विभुं सेई वर्यं
 सेर हई वर्यं उन्नत करिया उन्नतके गन, उ अश्विभुंके वर्यं करिया उन्नतके
 उन्नतके पूजिया फेलिसेन ।

४। पार वर्यंश्यामं सेई हईया श्रेष्ठ गमन परवत्तं मुनिर आश्रमे
 गमन करिसेन, ये श्यामौ तपोवनित उन्नतके शोभाते परिपूर्ण, एवं
 परगणत वर्यं आश्रमरुत्तं छिग ।

५। ॥ “आपनि आनिसेन अश्विभुं, आश्वि एई वने अवशान करितेछि,
 एवं आपनार सहित येमन आपनार वर्यं हईया, आपनि निर पुणे
 अश्विभुं गति प्राप हई,” एई कथा वनिया एव “ निरकेई श्वेतश्विनिकेतन
 आश्रम ” इहा निर्देश करिया मुनि अश्वि अश्विभुंके वर्यं आश्विभुंके वर्यं
 आश्विभुंके वर्यं आश्विभुंके वर्यं आश्विभुंके वर्यं आश्विभुंके वर्यं आश्विभुंके वर्यं

মমন্ মুনীশ্বমুনিমুনিধী পর্যমশালায়া চবাস্ত । ৩ । যামতেদিত্ত ধনীত্ৰ নিবসন্ পর্যম
 মসর আতিথিয় (স) মখীত্বায় স্ববান্ বিধ্বন্ নিবসনী । ৮ । স্বীমদান্ যুক্ত
 চত্বাশ্ব দীবমাত্ কলা স্বয়ম্ভুত্ব অধীযাদান্ স্যামন্বাথ সমস্বয়ন্ ব্রহ্মজী । ৯ । মনস
 নিম্নে স্বর্ষ্যাত্মীনে তদ্বলম্বী মসাদ কাষ্ঠীর অহ্মিক মাদ্রী মনুসবান্ অদী বন্দ্য
 কারি বিমান্ বসন্ নিম্বয় সন্ আমিতব্রবীদানি দ্বিলা কলৌয়ৈত্ৰ আমিতব্রব (মবৈন্)
 তিত্ত ধনীত্ৰ আপম । ১০ । ১১ । (ব্রহ্মকম্) । মাতীলব্ব্যাত্মীমাস্ত মুলস্ব পদ্বিভুত্ব
 মদামষ্টে পর্যমহলান্ পঙ্কটিকাশমান্ আট । ১২ । (রাম) পদ্বিভবি, মদ,

৭। তিনি অগ্নিসাৎ হইলে, রামচন্দ্র স্থতীত্ব মুনির সন্নিকটে একটী কুটীরে
 গিয়া বাস করিতে লাগিলেন, তথায় থাকিয়া নিরন্তর নানা আশ্রমে ভ্রমণ
 করিয়া বেড়াইতেন ।

৮। বাসযোগ্য বনেতে অবস্থানপূর্বক পর্ণশয্যায় শয়ন করিতেন এবং
 আতিথেয় ছিলেন বলিয়া, শয্যা হইতে গাত্রোপানপূর্বক যুগ্মা করিয়া বেড়াই
 তেন ।

৯। যুগ্মালক্ৰমাৎ শূলবিদ্ধ করিয়া কাব্য করিতেন এবং স্থালীতে পাক
 করিতেন । পরে হোমান্তর দেবতাকে নিবেদন করিতেন, পরিশেষে ঋতু
 যজ্ঞঃ ও সামবেদ্যভিজ্ঞ ব্রাহ্মগণ ভোজন করাইয়া, বাহ্য অবশিষ্ট থাকিত নিজে
 আহার করিতেন ।

১০। নববস্ত্র তুলা সর্কাসব্যাপী তরুবক্স পবিধান করিতেন, এবং ধনু-
 বাণ খজা ও বর্ষ ধারণপূর্বক ব্রাহ্মগণের বক্ষা করিতেন ।

১১। ব্রাহ্মগণ নিধনকারী নির্ভীক সেই রাঙ্কুমার যে সকল বন ভূপ
 পূর্ণ ও গোজাতির ভৃগুপদ, তাহা পরিত্যাগপূর্বক যথায় ফলদ্বারা সৃষ্টলাভ
 হইতে পারে এক্ষণ বনে বিচরণ করিতেন ।

১২। বাহ্যায় কাষিক পরিশ্রম দ্বারা জীবিকা নির্ভাহ করে, তাহাদের
 হিংসাপরায়ণ ব্রাহ্মগণের শাসনজন্য দীপ্তিশালী রুদ্রশস্ত্র ধারণ করেন, এবং
 দোমরস পানশীল, ব্রাহ্মগণের পূজা করেন এমন সেই রামচন্দ্র, মহামহিম
 বিমগণে সমাকীর্ণ নিকটবর্তী বস্তুগণের আশ্রমে ভ্রমণ করিয়া বেড়াইতেন ।

পূৰ্ণে শুৰ্বৰ্ণে শুধ সুনীন্দ্রাধা। তদিত্যয়ী তিলগম্ মিয়জাতরতা অমাত্ ১২। (শি
 কল্ণে) আয়তীন্দ্রব প্রকান্তা স্তম্বা (জ্যায়) আয়িত্ত্ব লবন্ লতা পয়গিত্য শাসকরা
 মত্ৰ ববি স্তম্বম্ ১৩। অমীকরা যাতরা পৰ্যমাল্যাবী স হরমী বদ অমকী
 মাত্ৰেই নী অবগায় শীমিত্ৰেই স্তম্ভে ১৪। অধির্ম মজ হুখানা কণমাঙ্কবিশীষনা
 অধিকবৈখ বাঙ্কলবৈন (স্তম্বজবিতা) পথনী অন্ধলগ্নেই স্তম্ভে ১৫। (পুণ কীটমী)
 গুদাদ্ বিবেদমাধীক্ স্তম্বজবিতাটুলি অধির্মম্ হুখানীক্ গ্নেই স্তম্বমীক্ (স্তম
 জবিতা) ॥ ১৬ ॥ (পুণ কীটমী) তম্ভম্ স্তম্বম্ কীটম্ভম্ভম্ বস্ত হুখনী
 পম্বম্ ময়ন্ কুর্ভাভা, কাম্বীকী স্তম্ভা স্তম্বজবিতা ॥ ১৭ ॥ অম্বুখমাঙ্ক
 পনীষনী অম্বুখা মিয়মহা অম্বী হুখম্ মিয়াকর্গু মাহমাত্ৰী ॥ ১৮ ॥ উ শীমিত্ৰে ।

১৩। পরদিন, সেইদিন, পূর্নদিন ও অন্য দিন, সুমীপ্রগণের বুদ্ধি ও অহ
 বিবয়ক তত্ত্ববধান করিয়া তাঁহাঙ্গিণেব প্রের হইরাছিলেব ।

১৪। বধন গভীগণ কিরে আধনে সেই সময় হইতে আরম্ভ করিয়া, আন
 বধন প্রকোপহর্ষেই তৎকালপর্যন্ত, সব্যাবসনাদি করিতেন, এবং পপীগণ
 অশেষা অধিক প্রকৃষে আগবিত হুয়া স্তম্ভেই উপস্থান করিতেন ।

১৫। অনন্তর এক বামুকী হাফনী তাঁহাকে পর্ণশাসনে বেধিতে
 গাইল, কিন্তু তাঁহার ভাষা রহিয়াছে পেশিয়া, তাঁহাকে অবজ্ঞাপূর্বক, সৌমি
 তির নিকট উপস্থিত হইল ।

১৬। তাহার মধ্যদেশ জিবলিযুক্ত, লোচনগুণল কর্ণমূল পর্যন্ত বিস্তৃত,
 এবং তাহার দাক্য ও শরীরেব এক সর্ক্যপেশ্য উৎকর্ষযুক্ত, অতএব সে
 প্রতিপদের চক্রকলার ন্যায় ছিল ।

১৭। তাহার পদবুগল অশোভন, উকবুখ করিকরের ন্যায় প্রবলিত,
 করতল ও অঙ্গুলি স্তকোমল, এবং অধনস্থল যেমন বিশাল, তেমনি নিবিড় ।

১৮। তাহার নাসিকা উন্নত, দস্তর্পকি অনিচ্ছল, কৃতল বোহ্ময়মান,
 মুখমণ্ডল প্রহস্যে মণ্ডিত, এবং গলে মালিকা লক্ষনো। যাহারা তাঁহাকে
 সর্ধন কবে, তাহারা স্তম্ভিত হয় ।

১৯। প্রিহলাধিনী সেই কামুকী নিষেব পতিমাত বাসনা হ বাব বার

ত অমৃত হৃৎ সন্ কথ্যে বর্ষাবদী সুভাগীনা পুষ্কায়ুগ সহচরী না সপায়স্যা ॥২০॥
 স তা সবাধ নীচীনে স্নীপুসমীপথে বনে স্বর্ঘ্যস্বয়মুদপা ল অমীদ সতী কি ধরা
 ষ্ঠী ॥ ২১ ॥ মাদুবাণ্ড অভিলপনী রীবিষ্ণু দিব্যধর্মিণী স্বহরামমাথা ল মনসা
 সনী কষ হুচ অঘটি ॥ ২২ ॥ সয়ম্মাকুলি অরথী শালীমলবিবলিতা কামুচ
 মায়োনায়দী ল কথং ন বতিবনী ॥ ২৩ ॥ পথম্মালাদা (স্মিত) অনুরহসং বাধর্ষ
 পতি হৃৎ, স মন সাদী কামাভাণ্ড তদা খীপকর্ষীকলীপন ॥ ২৪ ॥ যস্য যপ
 আন্দনিক, স্তত্র কাষর্ষেটনিক, যস্য খীদজানুজী ঘাখী ময়াদী সর্ষকর্ষীণী ॥ ২৫ ॥

পরিহিতভাবে গমনাগমন করিতে লাগিল, পরে রথুবর লক্ষণকে প্রাপ্ত হইয়া
 তাঁহাকে প্রেমদ্র করিবার জন্য প্রার্থনা করিল ।

২০। “হে স্মিতানন্দন । শঙ্কশূন্য হইয়া উৎসুকমনে আমার পানিগ্রহণ
 কর । আমি নিজে অভিল্যবতী হইয়া তোমার অধীনতা স্বীকার করিতেছি,
 এবং তোমার উত্তম ভোগসুখ সম্পাদনার্থ যাবজ্জীবন তোমার সহচরী হইব ।”

২১। লক্ষণ তাঁহাকে বলিলেন, “এই বন নরনারীর ভয়াবহ, এবং অধুনা
 গোচারণপর্যায়বর্জিত, তুমি অহৃদ্যাম্পশ্যরূপা হইয়াও কি জন্য নির্ভয়চিত্তে
 হেথায় পর্যটন করিতেছ ।”

২২। “যদিও তোমার স্বাক্ষসোচিত স্বভাব, তথাপি নাহুষের সহিত রনপাতি
 লাবণী হইয়াছে ; তুমি কি জন্য দীপ্তিশালী বনেবর ধারণপূর্বক অঙ্গার
 ন্যায় আচরণ করিতেছ এবং বতহা হইয়া ভ্রমণ করিতেছ ?”

২৩। “ভয়ঙ্কর প্রাণিগণে সমাকীর্ণ এই অরণ্যে কানুকল্পিত প্রার্থনার
 পুনিপুণা হইয়া লক্ষার জলাঞ্জলি দিয়াচ, তোমার কি পতি নাই ?”

২৪। “ঐ পর্ণশালার অভ্যন্তরে বিচলিত্ত ব্রাহ্মচন্দ্রকে পতিবে বরণ
 কর, তিনি আমার ঐচ্ছ, তিনি কাশ্যাস্ত্রোণের রসাতিক্ত এবং ঔহার
 শোচনযোগ্য আকর্ষিত্রাশ্র ।”

২৫। “বাঁহার বনেবর চন্দ্রনে চর্জিত, মুখমণ্ডল সুতলে পরিমতিত, এবং
 বাঁহার আমাঘ্নবিত্ত পানিযুগল, স’গ্রাথে ছেদনভেননার্থ মদুহর কার্যে
 স্থপট্ট ।”

११६॥ (२) कश्चिं वयदुयां जित्वा दध वने धर्मसलासु, यं प्राप्य सुतीकां दध
 तवाद्यां सुदा अमयम् ॥ १७ ॥ तत वाशसला ' ३३ ॥ (भवान्) मां उपायथा"
 इति सुदां वप वदती अस्मी राममालां तद्विद्यत ॥ २८ ॥ अस्मी अस्मीक अर्ध
 स्त्रीमात् स तव पति (वन्) पुत्र्यतिमां नदीं व्रज, मा सुख, इति राम अमवीत् (ताम्
 इतिदीह) ॥ २९ ॥ इत्यन्वयी मन्त्राद्युत्पत्त्यात्प्राप्तमानमति सु, इत्यन्वयी यी मन्त्रीचन्
 इव उपायं पुन अमयम् ॥ ३० ॥ श्रीभूषावाम वरुचुस कोविदं अर्धि सुख्य छास्य
 मायायास्तथा सुख अमयम अस्मात् ॥ ३१ ॥ तथा पुन नामा सुयवता अर्धं न अस्मा
 विधि दीह तया मवि अय श्रीमदी दध अस्मि मा अमवीत् ॥ ३२ ॥ अस्मी

२७ । " विनि दुर्कणेर रणा जना वायवतिष्ठते अग्नि वद्वन कविदातेन
 एव प्रप्रनिर्भिङ्गेर न्याय अष्टुट अन्येय दुर्कह शरानन शरेर सहित धावण
 कवितेहेन ।"

२८ । " विनि गुह्ये वज्रहोत्री राक्षसगणैव विज्ञेता, विनि, याहाते श्रेणो
 वने धर्मासुष्ठान अविज्ञिग धाके, ताता विधान करेन, एव मुनिगिणेर
 वमनीगण उ प्रोथन सकल रीहाके पाठेथा अत्य हईराते ।"

२९ । अनन्तर সেই राक्षसी वरव्याजिनासे ' हे वाञ्छला शमाके विवाह
 कर ' এই কথা অস্বপূর্নক বলিতে বাসিতে জানে-ও সুটারে প্রবেশ কবিল ।

৩০ । " আমার উত্তম স্ত্রী আছে, কিন্তু শত্রুণ স্ত্রীহীন, তিনি পতি হইয়া
 তোমাকে বিশেষরূপে পোষণ কবিবেন, তাঁহার নিকটেই বাও, চাঞ্চিয়া
 দিও না ।" এই কথা রাম বলিণেন ।

৩১ । দেখন গাভী অনজ্ঞানের নিকট গমন বহে, স্কন্ধ সেই বাসুদী
 নন্দ্র শব্যঘাতে অত্যন্ত ব্যথিত হইয়া, পুনর্বার শত্রুণের সন্নিহানে উপস্থিত
 হইল ।

৩২ । তখন রঘুবর স্বাভায়েনামে তৎপর হইয়া, কোষ হইতে অগ্নি উঠো
 লনপূর্নক নিকটে পুনঃ পুনঃ গমনশীল্য সেই রা-সীরে দুখ নাশ্যবিহীন কবিয়া
 দিণেন ।

দ্বিবিধা ভয়র্দে বসু মহর্ষ্য পর্যম্বাশীন্ তথা মিনহুৎ বশুনা বিরাম স্তুৎ অবিলম্বত
 ॥ ২২ ॥ রাম বিজিয়াচয়িত্ব সা দণ্ডকারণ্যবাসিনী চরদ্বয়যযী মাতী পুর দর্য
 দ্বিবিধ ॥ ২৩ ॥ সীমামিনেয়ম্ মরতল্য ক্রতি দীমামিনেযী পিতা দ্বিবাশিনী তযী
 য়েটিল পর্যম্বতম্ ॥ ২৪ ॥ স্বাথনাতাযাযা যুযযী মমিন্যা মম পুন অর্থ তাপসকান্
 মম যদি ব অম তদা মমম্বম্ ॥ ২৫ ॥ অর্চক্রমিনমস্ব্যাদী অশ্রুতিনমদ্রা
 শিনী অমমিনমদরীবারী বী মা পর্যম্বুতাম্ ॥ ২৬ ॥ স্ব শ্রয়সং অবামাশি
 রতি ধাত্রমা সা মমম্বাশি তব মামার্থ (আবা) মাম্বিধ, ব্রজ, মাম্বিধি, বি,

৩২। তখন সে বলিয়া উঠিল “আমার নাম স্বর্ণনখা, তুমি আমাকে
 চিন না, না জানিরাই আমাব প্রতি এরূপ দণ্ডবিধান করিলে যে, ইহ জন্মে
 উহার প্রতিকার হইতে পাবে না।”

৩৩। পরে সে অস্তর্ধান করিতে ইচ্ছা করিয়া অস্তরীক্ষে উঠিল এবং
 উদ্রাবহ সেহ ধারণপূর্বক গামিবর্ষণ করিতে লাগিল, আর বজ্রবান্ধবগণের
 বগবিক্রম আর বার ব্যাখ্যা করিতে লাগিল।

৩৪। অনন্তর সে বামেব সহিত যুদ্ধ বাধাইবার জন্য দণ্ডকারণ্যবাসী
 জাতা ধর ও দুষণেব পূর্বাভাগে গিয়া বিলাপ করিতে লাগিল।

৩৫। “সুভগার (কেকয়ীর) পুত্র ভরতের জন্য পিতা যে হুইজন হুর্ভগ্য
 সন্তানকে নির্দাসন করিয়া দিয়াছেন, তাহাদের শাবহার দেখ।”

৩৬। “রাবণ আমার রক্ষাকর্তা, আব তোমরা হুইজন আমার জাতা
 থাকিতে একজন তুচ্ছ তপস্বী হইতে আমার এই দশা হইল, এখন উচিত হয়,
 ইহা সহ্য করিয়া থাক।”

৩৭। “সেই হুই তপস্বী বুনন নম এমন উত্তরীয় পরিধান করে, কৃষিক্রম
 নম এমন ফল খাইয়া জীবন ধারণ করে, এবং ভবণপৌষণ করিতে হয় না,
 এমন পরিবারের সহিত থাকে, তথাপি তাহারা আমার পরিভব করিল।”

৩৮। তখন তাইয়েরা তাহাকে বলিল ‘অবিলম্বে মঙ্গললাভ করিবে,

मा इदं ॥ १८ ॥ धनपराधेर्वापि वर्यं नवान् नक्तान्दिव कालिन् ई भीह । द्रुमशीर्षि तेभ
 यन् अमाम् यन् प्रमथन् १ ॥ १९ ॥ मनं चतुर्वर्गसाङ्गधनतीं तदा पादशधिकधानुष
 मात्कीकाधिकान्वितीं ती (इवदृषवी) निर्वयन् ॥ १० ॥ अथ रामसङ्घाती सधे विमिर्ध
 सन्वतनं ननुमूर्धनं विमूर्धानं निमूर्धानं अतएव भीनान् (राजसान्) अह्वानम् ॥ ४१ ॥
 इदं ननुमूर्धनं ननुमूर्धनं निमूर्धानं निमूर्धानं वीनेह तं निदिनी यमि ॥ ४२ ॥
 वीपित् वियर्ध् अन्वी छगनं इवयु वीपित् सवर्तं वनसु चासीद् जीवनं मागतु न
 चासीद् ॥ ४३ ॥ अथ दक्षिणेर्ध्यां धनं धनदुम् इव उद्वान् जलं नवी

आयशा होमरई मानरकारं धना प्राणधारणं करितेहि, अतएव प्रोक्तं कर
 आयासयुक्तं ह्ये, एव' बोधनं करिष्ये मा ।"

७७ । "आयशा विना अपराधेण दिवावाजि नरुणं उक्त्वा करियां वाकि,
 अतएव हे उरुशीले! होहै वरिले उ ताहादिगुके कमा करिवे, एवम आशशा
 तोनार कोणा हतेते हईम ।"

७८ । अनन्तर परउ, कार्णुक, शक्ति एवं प्रास नामक आयुध
 लईया युद्ध करे एरण नोवगणे पविबुद्ध हईया, ताहारा चतुर्दश गवय टैगमोव
 सहित निर्गत हईल ।

७९ । अनन्तर गुह्यवेद्रे, दुई गुण, तिन गुण उ वह गुणयुक्त तीयण
 बाणसंगण येवन अस्त्रियुधे आगिते लागिल, अयनि रास लक्षण ताहादिगुके
 बाणयारा वध करिते लागिलेन ।

८० । ताहादेर मध्ये कतक जिर, कतक जथाङ्ग, वतक पोम'जानदेह
 युक्त, कतक हातपेया, कतक विहीर्ण शरीर, वतक पशुधनपत्र, कतक इधिर
 घोठे निमग्न, कतक उरुविह्वल, कतक लज्जाविधुर, कतक विलापगगाउन
 'हईल, एहैरूपे नानाप्रकारे हर्षशांख्य राकससमूहे पृथिवी पविपूर्ण हईल ।

८१ । कतक क्रीणिते लागिल, कतक अत्यन्त उपतापग्रस्त हईल, कतक
 वा इधिर वसन करिते लागिल, एहैरूपे सकले (विवाह) वीथिहीन हईया
 पडिल ।

দ্বাদশবর্ষী দিগম্ হব বিঘ্নম্ সযমুজ পতত্রিভাজম্ হব তিমুহু' রঘুতনয়' ভদ্রাধৌ
। ৪৪ । মিতমিমিত্তসিহ্নমহ্নম্ হব অজিলকুলভয়পূর্ষলিহ্ননুল্য স অতিকম্বকীর্ণ
মহ্ন অজিলকুলভয়পূর্ষলিহ্ননুল্য অতিমহ্ন হব রমমা' ময়ম্ ভয়লিহ্নি । ৪৫ ।

৪৪ । যেমন দক্ষিণ পার্শ্বে কৃতযুক্ত হরিণ ব্যাধের নিকট যায়, যেমন
তৃকান্ত ব্যক্তি মরুভূমির অন্তঃপাতী দ্বাবাগিসমাকীর্ণ স্থানে প্রয়াণ করে,
যেমন ভূঙ্গসন প্রচণ্ডমুখমণ্ডলযুক্ত খগরাজের নিকট উপস্থিত হয়, তেমনি
ত্রিশিবা নামে এক নিশাচর রঘুতনয়ের সন্নিধানে অগ্রসর হইল ।

৪৫ । বামচক্রে শানিত বাণদ্বারা ত্রিশিবাব খুণ্ডুলা কাটিয়া দেলিলেন,
তাহাতে বোধ হইল যেন ভূমিকম্প নিবন্ধন পর্কতেব চূড়া সকল ঝড়িয়া
পড়িল। সমগ্র বংশনাশের পূর্কলক্ষণরূপ একটা উৎপাতের ন্যায় সেই
ত্রিশিবাকে দেখিয়া রাক্ষসগণের মনে এতটা ভ্রাস জন্মিয়া গেল ।

পঞ্চমঃ সর্গঃ ।

নিরাকরিষু বর্ষিষু বর্ষিষু চন্দ্রবিষু সর্ষিষু য খরতুযশী রথ পরিন ধীরত
 ১১। অরুসুভদ্রাধনজ্ঞাখ্যদাকরী গী রজ ধনামসী রথো বাপুযশ্যায় অক্কার্যাম্
 ১২। অয অসুদী রবুচমী তীখ্যায়সীবাণে অধিধর্ষে ম্যায় ম্যায় গৌ দিমী ধমসাম্
 যজ্ঞত ১৩। ধন যতবস্তু অসী মূর্ধ্যযথা বনাত্ পারিসমুদ্র সছায়া বসন পতি
 যাবর্ষ জগাম ০ ৪। সৌধবিজ্ঞান সা রাকসসমর্ধে সপ্রায় অরুদ্য বাবখ্যানিকী নামযাৎ
 ধামসী অসীদীত্ ১৫। হু ধীরঃ ধী রথ প্রকাণ্ডকী দন্তকা অধ্বযাণী অযশী গী
 অসী বর্ষা মূর্ধিবর্ষনী অরুযাধাম্ ১৬। অচম্পতিতুরীযথা কুমারেগীশাখ্য মমোখ

১। অরুনিরাকরণশীল, রণভবমহিষু, মহাকাশপ্রকটনপট্ট, আকাশে
 পবনসম্বন্ধ, অপ্রপ্রহারমহনশীল খর ও দূষণ রণভূমিবি চতুর্দিকে ভ্রমণ করিতে
 লাগিল।

২। উভয়করে খড়্গ, মুঘল, গ্রাম, চক্র ও বাণ ধারণপূর্বক ধূমিয়ারা
 অধিকারদর রণভূমিকে অগ্রজালে আচ্ছন্ন করিয়া ফেলিল।

৩। অনন্তর সেই দুই বধুবংশের শ্রেষ্ঠ সন্তানমুঘল সাবধান হইয়া তীক্ষ্ণ
 ফলশালী সায়কমাত্রা, মস্তে মস্তে বিজ্ঞ কথিতা উভয় বিপুবেই শবনশবনে
 প্রেরণ করিলেন।

৪। সাত্বেয়ুগল নিহত হইল দেখিয়া, পূর্ণগথা বন বহুতে প্রেমান বারল
 এবং সমুদ্রের পরপারস্থিত মাক্কাবাসী নিলেস স্মৃতিকাবক শ্রাবণের নিকট
 পৌছিল।

৫। রাক্ষসগণ্যে উগড়িত হইয়া শ্রাবণের পরিধানে কোথ বিদ্বল
 হইয়া জন্মন করিয়া উঠিল, এবং অশুভযুগের মান প্রেয়ণপূর্বক বিলাপ
 করিতে লাগিল।

৬। "হে বীর! যে দুই জন রাক্ষসশ্রেষ্ঠ বণকরণে ব্যগ করিলেন,
 তাহারা অশুভরবর্ণের সহিত গুরুকেন্দ্রে নাহবেই হস্তে নিধন প্রাপ্ত হইয়াছেন।"

বর্গা স্বীচ্যাবধীষ্মানি চাঘনীযানি মাংসানি অন্নানি বর্ষাঘি বানান্ বিন্ধনি
 বিহ স্বপুৰ্বী ১৪৪ । স্ৰুতি কুমাৰীয়া ক্রুহ, অশুকানীলতা নক্র, বৎস্বরীণা লক্ষ্মী
 পুৰ্বপারীষথা নদ ১৫১ । স্বহায়বন ভয়ুতা নিপুথ্য নদন যা প্ৰিয় মায়াসবী,
 ধৌবা ধী বসীভব ল না স্বসী ১৫০ । ক্রুতটেব পুৰীষম্ আয়ত্ব জ্ঞানী যলু অলিকী
 শ্বিগানি ক্রুদলাস্ হৃদিক অম্ব নিচীঘনে ১৩৩ । ঘীষিন্ ক্রুদ্যাংকো মল দায়িত্য,
 স্বতদাধিনী, হৃদ্যাকাশ্চম্ হব, ম্যাসা, স্ববীধম্বদৈলতলা য ১৫২ । মললা আন্য
 প বসতি হবচ্ছদ ল বা নিলি ভক্তানি য প স্ৰগ্ৰথৌনি অসী মিথ্যা বিধিনেদ্রিয় ১৫৩
 স্বলী হস্তিযাণাণা মার, যলু স্বলী মল লন্দ্ব, জাম্বালরী মার মল নিমল্লম্

১৪। দেবতার এখন, ওঠবার ছেদনযোগ্য (স্বকোমল) বজ্রীয় বাস
 তেগন ক'বন, আর স্বাক্ষদের বায়ের জয়ে দিক্ বিদিক্ ভঙ্গনা করে।"

১৫। "বুদ্ধিকে কুণাগের নাম হ'ল কর, যথেষ্টচরণ পবিত্রাগ কর ;
 এবং পিতৃপিতামহাগত স্বাস্থ্য ব্যাহাতে পুত্রপৌত্রকমে ভোগযোগ্য হ'ল একপ
 বিদ্বান কর।"

১৬। "সহায়শানী, উযোগ্যনীল অমেবানেক হুনিগুণ লোকে বাহাকে
 কামনা করেন, সেই স্বভাবগুণা লক্ষী হস্তগত করিয়াও নিত্যই আশ্রয়
 হইয়া থাকিও না।"

১৭। "লক্ষী ক্রুটায় নাম নিরত্বর মব নব পুৰ্ববলংসর্গাভিনাবিনী,
 পতির নিকটে থাকিয়াও কৌতূহলবশতঃ ছলক্রমে পুৰ্ববায়রের প্রতি দৃষ্টিপাত
 করিয়া থাকেন।"

১৮। "সেই হানের দ্বিত্য স্ত্রীশক্তির মধ্যে সর্কৌতবী, তিনি হ'সের
 নাম মধুরনাদিনী, হৃদ্যাকাণ্ডের নাম ক্ষৌণ্ডী, শ্যামান্যক স্ত্রীবিশেষের
 মল্লগাবিতা, এবং বটবৃক্ষের মণ্ডলের নাম বিগুণ নিতম্বশানিনী।

১৯। "যে ব্যক্তি তাহার পুৰ্ববগল দেখে নাই, অথবা তাহার অধচোষ্ঠ
 হুখন করে নাট, কিংবা তাহার বধাবার্থী তনে নাই, তাহার ইঞ্জির কুণা
 বিধিত হইয়াছে।"

২০। "ইঞ্জিগুণ চবিতার্ককরিবার জন্য বস পার্বকাজে, অমলকায়ের
 মধ্যে সেই রমণীই শ্রেষ্ঠ, যে ব্যাহার অধীনতা, তাহারই আনন্দ, অন্যের নাই।

ধিক্ হতি অর্হ মন্দি ২০ । তন পম্বানি অমী যন্ম সনে উদৈয়্যা ন মবেতু, ল
 বৈলীকীনাপি তা ক্রীলা বিস্ব মুক্তবী মব ২১ । তল্যা সমা সীমন্দিরী হুদ্রাখী ন,
 অদ্রাখী ন, মদাবী ন, বীড়িখী ন, বহুখানী ন, অদ্রাখী চ ন ২২ ॥ রাঘউদ্র
 তা মন্বুর্ধে, আশ্বমিহি কি বিমিপি ১ ঐ মন্বুর্ধরি । খীম লজ ঐ বাঘাট অর্হ হি রাঘণ
 ॥ ২৩ ॥ হিহুচাবান্ বাধীকল্যাচত আশ্বালামীন্মুক হরি' হুয়ান্ কাশ্বিচ অনাদে
 খিত সন্ মাম্ উপাস ২৪ ॥ বলী কলিহ মম বচহি বিহুদ্রীহযধারায় সন্ অপি
 মতধা অমিগ্নম্ আশ্বান পলিন মন্বয়ে ২৫ ॥ হিরাবর্ন মজ লদ্রাশ্বমালান হলা
 মন্বয়ে অশ্বপদীতিলান্ সন সন ব্রহ্মবন্ অশ্বরম্ ॥ ২৬ ॥ মম আদীপুহুদিকা পয়

২১। "এমন লোক দেখিতে পাওয়া যায় না, যাঁহার চিত্তবিকার উৎপা
 দন করিতে নে অক্ষম হয়, তুমি জিলোকের আধিপত্যরূপ মূল্যে যদি তাহাকে
 কিনিতে পার, তাহা হইলেও তোমার লাভ বলিতে হইবেক এবং তুমি পুণ্য
 বান্ বলিয়া গণ্য হইবে।"

২২। ইঞ্জাণী, রুদ্রাণী, মহুকামিনী, যোহিণী (চন্দ্রভাৰ্য্যা) বরুণাণী ও
 অগ্নিরমণী ইহাদের মধ্যে কেহই সেই বয়বর্ণিনীর তুল্য্য নহে।

২৩। অনন্তর রাঘসেখর সেই শূৰ্পণথাকে প্রকৃত্তর দিলেন, "আখতা হও
 কি অন্য ভয় করিতেছ, হে নিশাচরি। কোভ পরিত্যাগ কর, বে বাচালে,
 আমি রাঘণ, (অন্য কেহ নহে)।"

২৪। "সাক্ষাৎ করিবার জন্য উৎসুক, কিন্তু বেত্রধারী দ্বারপাল কর্তৃক
 নিবারণিত, তথাপি আমার আশ্বালাভ করিতে তৎপর হইয়া, ইঙ্গ আমার উপা
 সনা করিতে আসিত, জার আমি অন্যদের প্রদর্শনপূর্বক বেবল একবাব
 কটাক্ষপাত করিতাম।"

২৫। শ্যামস্পর্শ কুলিশাস্ত্র আমার বক্ষে প্রতিহত হইলে, উহার মহৎ
 ধারার অগ্রভাগ দুষ্টিত হইয়া গিয়াছিল, কিন্তু উহা যে সহস্র অংশে ভগ্ন
 হইয়া যায় নাই, তক্ষন্য উহাকে অত্যন্ত সারমূল মনে করা হইয়াছিল।"

২৬। "আমি গন্ধার বৃক্ষকলকে ঐরাবত হস্তীর বহনতত্ত্বরূপ করিয়া
 ছিলাম, কিন্তু যখন দেখিলাম যে সে বণীকৃত হইয়াছে, তাহাকে আর বাধিয়া

২০) চন্দ্রকান্তিনি অক্ষাঙ্ককারেণি পুরী স্তম্ভা পুৰ্ণেন্দী স্তম্ভিঃ ॥ ২৩ ॥ ইত্যম
 শুধীভীম বিবি (স্বিতীয়েণি) স্বযীন্ড কন্দ স্তম্ভ যীমমিন্ স্তম্ভ কি পুস্তকলার্থী ম
 পথেদি ১ ২২। (যদ্যপি) বস্তুস্বয়নকলা স্বামীশ স্বাষ্ট মন স্বয়ম্ভক্ষ্যাকর তদ্যপি
 যৌত্রে লবিনিয়র্দি বলিষ্ঠ ১ ২৫। মনীষাধী সিংগাধ্বম্ স্বম্বয়ীঃ শু ভবম্ভ স্বস্তুর
 গণিথ্যামে মারীশ মতি স্বক্কে। ২০। স্বম্বী সাতনীর্দি সাতম্ভ ম ইত্যম্ভ স্বমিস্বম্ভ
 স্বয় পুত্রার্থে স্বক্কে মেল দ্যোগম স্বম্বাদি। ২১। স্বী স্বাচটীস্বয়। স্বী মথ্যম্ স্বয়
 ম্বাথ্যম্ স্বম্বাধ্বম্ স্বম্বাধ্বম্ স্বম্বাধ্বম্ স্বম্বাধ্বম্ স্বম্বাধ্বম্ স্বম্বাধ্বম্ স্বম্বাধ্বম্ স্বম্বাধ্বম্ স্বম্বাধ্বম্
 মনন স্বীমম্ভি স্বম্বীকলে শু মল স্বম্বাৎ স্বম্বীকলিঃ স্বাৎ সিংগা ১ ২২।

স্বাধিকার প্রেরোচন নাই, তখন তাহাকে ত্বণের ন্যায় জ্ঞান কবিয়া ছাড়িয়া
 বিবাহিয়াম।”

২৭। অমায় বিষ্ণু পৌত্রম মেধ, উৎকৃষ্ট ব্রহ্মাধির প্রত্যয় আবার
 স্বাধিকারী অঙ্ককার মঠ হইলেও, তথায় পূর্ণচন্দ্র সর্জন্য বিবাহিত হইয়া থাকে।

২৮। ইন্দ্রের ব্রহ্মবল অপহৃত হইয়াছে, গুরীম উন্মোগ সনুয় অপগত
 হইয়াছে, এবং সে স্বর্নকিত হইয়াও স্বাণশরণকে কর নিভেছে। অতএব এখন
 কি মঞ্জিত না হইয়া শতীর নিকট বহিতে পারে।

২৯। স্বাম অমায়পেমা হীন বল, তাহার সহিত পুত্রাণ আবার গকে
 মম্বাকর, তথাপি তাহার নিগ্রহার্থ ব্রহ্মবান্ হইব।

৩০। অমম্ব মনের ন্যায় বেগবান্ মশত্রীঃ, শানিত অস্বশম্ব খাণপূর্ণক
 অঙ্কলীকে উত্থান করিল এবং সনুয়ের উপকুমবাসী স্বাধীচের নিকট গমন করিল।

৩১। স্বাণ তাহার নিগটে উপকিত হইয়া, সেই মবল বৃত্তান্ত তনাইল।
 পরে স্বাণীল স্বাধীচ বৃত্তান্ত অবগত হইয়া দশাননকে বলিল।

৩২। “হে স্বাণস্বাধিপ। সেই স্বপুত্র হইতে স্বত্বর্ন কর। স্বাণ ঐনি
 স্বণে চুত্বসে স্বত্বর্ন কবিলে, তাহার স্ববীণে কেহ অগ্রনয় হইতে পারে না।”

৩৩। “হীনবল প্রতিব্রহ্মীঃ সহিত যেক্ষণ স্বক্তি করা উচিত, স্বাধীকায়
 ত্যোমাকে দেহরূপ স্বক্তি করিতে বাধ্য করিয়াছিলেন। স্বাম সেই স্বাধীকায়ের
 নিবনকর্তা স্বর্নকোকে বিখ্যাত পুত্রস্বয়মকে পরামর করিয়াছেন।”

যমাস্ত্রধরী তাড়কা তস্য বিক্রম বিন্দি যুগ্মক্য অক্ষয় সিদ্ধনহিলা (তেন) রথান্
 দিবসম্ ॥ ২৪ ॥ ত্ব তেন ন শব্দভাবিহা অসী লয়া ন শব্দভাবি ময়া ন শব্দী শব্দ
 মৃত তেন শ শব্দম্ শব্দভাবিহি ॥ ২৫ ॥ রাম হস্তমতা অধ্যত (যত) চ মিদিভাবী
 মসী কন্যাঙ্কধনু শমনক ত প্রাপ্য মহিধা শব্দ ॥ ২৬ ॥ কচ্চুভাবী শব্দেতী
 তশ্চক্তি সবিন সমুদান যজ্ঞানয় (সবিদনি) যান্ মসীশু শ অসীপীন্ ॥ ২৭ ॥
 অধিস্তত সুভজাত সুসাপীত মৃগম্য মাল্যধারয়ে (ত্ব) মিয়ী হীম্য বলিবিত্ত মা
 বলা ॥ ২৮ ॥ বাবৎ ম ভীতকার শাকুণ প্রত্যভাপন ম যদি যোগ্যাম কার্ণ বিসিত
 বান্ তত কিম্ ? ॥ ২৯ ॥ তেন জন্মানয়বিমূষতা তাড়কা অঘানি, স্তীশনি তন্ যদি
 ত্রাশ্য (তদা) শ্বত্ৰমানসে স্তীক ধিক ॥ ৩০ ॥ শব্দী রাম শ্বত্ৰমানসে স্তীক ধিক

৩৪। "তাড়কা এখন যমরাজের সুবর্ণনির্ন করিয়াছে, সে রামের বিক্রম
 বিলম্ব ঘানিত; আর শৌৰ্যাভিমानी আনিও সিংহনামকারী সেই বীরকর্তৃক
 রণাঙ্গণ হইতে বিদূরিত হইয়াছিল।"

৩৫। "তিনি তোমাকে জানেন না, আর ভূমিও তাঁহাকে জান না, কিন্তু
 আমি তাঁহাকে বিশেষ চিনি এবং তিনিও আমাকে বিলম্ব অবগত আছেন।"

৩৬। "রাম শত্রুধারীদিগের মধ্যে অগ্রগণ্য, আর মানুষ লোক তাঁহার
 নিকট অতি হীন। তিনি বিধিগতে যজ্ঞক্ষেত্রে কন্যার পংখরূপ হরৎ ভর
 করিয়াছেন।"

৩৭। "ধর ও দ্বন্দ্ব তাঁহার সঙ্গে যুদ্ধ করিয়া, তাঁহার বনবিক্রম বিলম্ব
 ঘানিয়াছে, এবং তিনি যে সকল ষাঞ্জিক ও সোমযাগী বিপ্রগণকে বন্ধুহলে
 রক্ষা করিয়াছেন, তাহারাও তাঁহাকে বিশেষরূপে জানেন।"

৩৮। "ভূমি স্কাতে অঙ্কলচিত্তে হুয়গান, নরমান লোভন ও মান্য
 ধারণপূর্কক রমণীগণের সহিত বিহার কর, প্রবনের সহিত বিরোধ করিওনা।"

৩৯। "রাম তাহাকে ভীত বদিয়া ভবনাপূর্কক শ্বত্ৰধর হিল—"সে
 পণিতবদ্য পরশ্রামকে যদি ভয় করিয়া থাকে, তাহাতে অশ্বের কি?"

৪০। "লক্ষ্য ও ভীকতা বাহার দ্বন্দ্ব, এখন একমন অবলা তাড়কাকে
 নিহত করিবে, তাহা যদি লোকের নিকট শাণ্য হইল, তাহা হইলে লোক
 অতি সুপ্রতি, লোককে বিদ্ব থাকুক।"

মহিম অমল যন্ মরী অনাময়ন্ কনু পীতর্ষন ॥ ৪১ ॥ যদি রামিৎ সক্রিয়কালিকি
 বিবস্বাভৌধিত লৌখী কীটনিষ্কৃপিত ধনু নয় (তদা) কিঁ শিবম্ ॥ ৪২ ॥ বনমাপসকী
 বিবলী গতিসাদরী যৌরী সাক্ষরী স্বরুপসী যদি মনশ্ কিঁ শিবম্ ॥ ৪৩ ॥ ঠে ঠেদুপ্ত্রী ।
 ল ভীষ্মাশি, নিশাং রথকাল্যশি স্ব, অসাক্ষ বৃষাদ্ অপরুপে স্তম্ভা ন মধু স্ব সৌদি ॥ ৪৪ ॥
 স্বন স্বর্গ সৌখ্যেইয়া না চিত্তিরত্ভ ন কামীশি বা (অথবা) বলীকধী বিক্রিচয় লাল
 কার্যমিধ্যামি (জানু হসি হেব) ॥ ৪৫ ॥ জিজীবিশু বাধাৎ অশুনয়ন্ "দে অশ
 নিরী মনামি" হসি ভবমনিমাদাশি মনুবাথ ॥ ৪৬ ॥ (অত) মনো মূলা মনুযৌ
 রামকীদিশী স্বামি তন্ম অশনিরীখী যবিত ভবীত চলশ্ ॥ ৪৭ ॥ তত ঈমৎ

৪১। "সেই রায় কুৎসিত বিপ্রগণের জুহু যজ্ঞস্থলে, ভয়শীল বৃগা বাগা
 ড়রে নিপুণ তোমাকে বাণবারা ভয় বেধাইদাছে, তাহা পৌকনের কার্য নহে ।"

৪২। "রাম কুৎসিত ব্যক্তিগণের সন্নিধানে বহুকালের পুরাতন, লীর্ণ, কীট
 জর্জরিত একধান খহুক যদি ভয় করিয়া থাকে, তাহাতে আবার আশ্চর্য কি ?"

৪৩। "পর পুণ্য বীর বটে, কিন্তু একটা কুৎসিত জমলা তপস্বী বিপক্ষ
 হইয়াছে দেখিয়া অন্যায়পূর্বক অবহেলা করিয়াছিল, তৎপুত্রই নানা পড়ি
 য়াছে, তাহাতে আবার আশ্চর্য কি ?"

৪৪। "তুই অত্যন্ত বলবৃদ্ধি ও ভয়শীল, তথাপি সর্বদা বিরোধবাসনা
 করিস্, আর আমাদের ঋণের বেদন অপলাপ করিস্, তেমনি নিরস্তর শত্রু
 প্রেমা করিয়া থাকিস্ ।"

৪৫। "তোম নষ্টকচ্ছেদন করা উচিত, অতএব হয় তোম শরীরযারা
 পৃথিবীর কলেবর বুদ্ধি করিব, না হয়, সেই হই জন বনবাসীদের সঙ্গে যুদ্ধার্থী
 হইয়া, তোকে অধিপ্রেত কার্যসম্পাদন করিতে বাধ্য করিব ।"

৪৬। মাতীচের বাচিবার সাধ ছিল, সুতরাং রাবণ পাণিত অশি ছুনিয়াছে
 লেখিয়া, তন্ম অশুনয় বিনয় করিতে লাগিল, এবং অস্বাস্থ্য বলিল "আমি
 তোমার শত্রুর অতিমুখে বাইতেছি ।"

৪৭। "আমি যুগরূপ ধারণ করিয়া, যুগরাজীকালক রামলক্ষণকে প্রমো
 ভন বেধাইয়া লইয়া বাইতেছি, তুমিত শত্রুর সন্ধান হইয়া, নিজের বেদন
 অধিকৃষ্টি, উপযোগসাল বিস্তার কর ।"

ময় ত্রিণীযমাৎ অসী মর সীতায়া যযাসুধীন বহুধীময়ন্ পুত্রুবে ৪৮ ৷ মর
 ধীষমা মৈথিলী মৃগাশিন্ প্রাবুপ্তু স্বনী বিপুলীকর্ষ রাম তিন মর্ষৎ অদুয়ুযয় ৪৯ ৷
 মর মজবিরাম রাম অশ্বর্ষ সীতায়া ধীরবেমকরং হলা মনাস্যাপদী সনু অগাম
 ৫০ ৷ কৃষিত্ ম্যায় স্যায় যান কৃষিত্ কান্য়া কান্য়া স্থিত (অতঃপর) বিতর্ষিত্ মন
 বোধমাণে রাম বিসিধিযে ৫১ ৷ মর্ষাবিত্ রাম বিব ক্লিষ্টিতা বিলুপিতঃশ্ব ময়দ
 মন্দ্যাদমান অযদাশ্ব অজ্যাকীত্ ৫২ ৷ বিলুপ্তমমুমক্ষ নিলাহ শূলা (সীতা হতি
 শ্রীম) রাম কটয়িত মলা মরিদেবিনী সনী সৌমিত্ মনু যশিচন্ ৫৩ ৷ মারবি
 জাম্বোদশাদী এষ ম মাল্য বিবীতি, ই সৌমিত্ ৫৪ ৷ মারিত্ ক্রমুয়ানু যাম্ব মায়স ৫৫ ৷

৪৮। অস্তর সেই মারীচ মণিবানিক্যপতিত সূর্নমর মৃগরূপ ধারণ করিল
 এবং সীতার বিষয় জানাইয়া, নানা প্রলোভন বিস্তারপূর্বক, তাঁহার মন্থে
 লাফাইয়া বেড়াইতে লাগিল ।

৪৯। মৃগলোচনা মৈথিলী মৃগচর্মপানি পরিধান করিবেন বলিয়া, বিশান
 বক্ষঃস্থলসম্পন্ন বামচন্দ্রে ক্রীড়াচ্ছমে সেই মৃগটিকে ধরিয়া দিতে অহুরোধ
 করিলেন ।

৫০। অস্তর গম্ভেজগমন (অথবা গম্ভের ন্যায় বিরমশালী) রামচন্দ্র
 লক্ষ্যকৈ সীতার রক্ষার ভাব দিয়া মৃগের পশ্চাৎ চলিলেন ।

৫১। মৃগ কোথাও থামিয়া থামিয়া হঠাৎ দৌড়িয়া চলে, কোথাও বা
 লাফাইয়া লাফাইয়া হঠাৎ থামিয়া পড়ে, রাম মৃগের এইরূপ চমৎকার
 জনক কার্য দেখিয়া বিস্মিত হইলেন ।

৫২। মর্ষবেধে নিপুণ রাম বহুশ কষ্ট স্বীকার পূর্বক সেই মৃগকে
 বিদ্ধ করিলেন, তখন সে ভয়ঙ্কর নিশাচররূপ ধারণপূর্বক ব্যাকুলভাবে ইত
 স্ততঃ লাফাইতে লাগিল এবং যোরস্তর চীৎকার করিয়া উঠিল ।

৫৩। বস্রাঘাত ভূয়া সেই পলি তনিয়া, সীতা রামকে সঙ্কটাপন্ন মনে করি
 লেন, এবং তৎপ্রযুক্ত অহুরোধনা করত লক্ষ্যকৈ যাইতে অহুরোধ করিলেন ।

৫৪। “প্রাবৃট্ কালীন বেধের নাম (গভীর) নিদানকারী তোমার
 ভ্রাতা এই রব করিতেছেন, হে অমিহ্মানন্দন । অক্ষয় কার্য কর । রামকে
 ভয় হইতে রক্ষা কর ।”

যশস্বতীসমুদিত ন, বিবচিনী শব্দস্বৈব, এষ স্মাণ সানন্দনিতমকাম হতি স মা
 শবদে ১৫১। ই মৌদ । আঘাতনশকজ্ঞাশ্চ হতি যাতী দিম্য শীঘ্রবন কাঙ্ক্ষন্য
 যতী হতিশু ক শম ১৫২। অজ্ঞাপী দিচ্ ক্রিমশু তথা দ্বার্থ দিদিবিশ্বশু শম জ্যাতু
 ক্রিগাহুর্শ শাম সুমূর্খতা আযান্ ১৫৩। হানু শীঘ্রযশাক শ শাম ক বিজ্ঞাপবিত (অ)
 শাক শেযী তথা শতীব শ্রবায়ৈ পতিদ্রখ্যতে ১৫৪। ত বাযা হতি শে কাম (অ শ) শশ
 শখ শক্ৰশমী শ মা কামাশিনু হুচ্ছু হতি শযী তথা লগদে ১৫৫। শক্ৰশম বযী
 শশুগন শযীর্ষ শবদশী তা "শ শশুশক্ৰ শাসতি" হতি শশশু দিগোশু ১৫৬।
 শশিনু শতী শক্ৰশচি শশদশু শিখী জজপুক শবদাশাশান শদশাশুন শাযে
 শাশপ (সমানশ শীতামুখে হতি শশে শশশ) ১৫৭। (কিশুর্ষ) কামজলুকপালিন শজা

৫৫। "ইহা স্নানের রথনাহে, ইহা বঙ্গনাভিলাষী যুগরই ধনি, কিন্তু
 স্নানের কর্তব্যের জ্ঞান" এই কথা তিনি জানকীকে বলিলেন ।

৫৬। "হে ভবশীলে ! সূর্যক ৩ বিধায় কর্তব্যত, বাণবাণ দিগ্‌ব্রহ্মণ
 আঁবরণকারী রাম এখন কোপোদ্দীপ্ত হন, তখন তাঁহাকে রণে কে সহ্য কবিত্তে
 সমর্থ ?"

৫৭। "সেই যুগ নিছের প্রাণ লইয়া খেলা করিত্তে এক অপ্রাপিত্তে
 নিছের দেহ মথ কবিবার জন্য অভিলাষী হইয়াছে, সে যুদ্ধাকামনার, অ্যাবর্ষণে
 ক্রিগাহুর্শালী স্নানের নিকটে আনিয়াছে ।"

৫৮। "শক্ৰগণের ভয়জনক সেই বামকে কোন ব্যক্তি বিশ্বাসপর করিত্তে
 পারে ? ভয় করিও না, তুমি এখন কৃতার্থ পত্রিকে দেবিত্তে পাইবে ।"

৫৯। "আনার ইচ্ছা, তুমি যাও, কিন্তু তুমি দাইত্তে ইচ্ছা করিত্তেছ না,
 অতএব তুমি আমাকে ভয়না কবিত্তে অভিলাষ করিত্তেছ ।" এই কথা শীতা
 তাঁহাকে বলিলেন ।

৬০। তখন সত্যবাদী দ্বিত্তিক্রিয় রসুভর সঙ্গম, "তুমি শক্ৰহস্তগতা হইবে"
 এই বলিয়া সেই দিবাশরণকারিণী জানকীকে অভিসম্পাত করিয়া, নির্গত
 হইলেন ।

৬১। তিনি চলিয়া গেলে, বাণ নিবটে আগমন কবিল । সে তখন

। घाटुकार किङ्कर १ ॥ ६८ ॥ उद्धे परि परि आवुलीकाश्च दुर्धम एतद्
 ३३ वर्षं दृष्टवन्तु अघामु अधि मुञ्जीवितम् ॥ ६९ ॥ भर्तुं प्रदीतमधुका मुदिवा
 । दिनी इव स्रवारिमलसङ्गीका तत्र न अपुत्रा अदि इति मे भनि ॥ ७० ॥ शिष्य
 वरुणी त्वां साध्यान्कृत्य अह "श्री मिथीय शिष्यनमा हरि उद्धेय श्रीमन्मन्" ।
 मन् ॥ ७१ ॥ अरवेत् त्वां हिलिभ्यत तदा अत्यर्थे न उदकच्छिप्यत इति सज्जु कृत्य
 न अस्मि मोलायन् वसेत् ॥ ७२ ॥ इह का स्त्री वल्गुयन्ती त्वां विदीवन्न न मन्सूयति,
 वा श्यापुत्रमोऽपि ते कानि (विदीवन्न इति शेष) न अस्मिन्नायेत ॥ ७३ ॥
 उदुकायमाना सती यत्न अन्विषी न प्रतीपायसे स एव एक सुखायते (अन्व) सन्ती
 इ दु खायते ॥ ७४ ॥ पण्डितायमान क वीरायमाच्येद्य तज्जन् आभिषयन्मिना त्वां
 । दाय मूय वन अन्ववदन् ॥ ७५ ॥ श्रीशारमाना जन्काजजा सादरा सती तत्र

७६ । "समुद्र बातीत कि मर्त्ये कि अर्गे, तेमाव मत् लावण्य मेथिते
 । एया थाय ना, किङ्क आमवा ताहाथेथिलाम, अतएव आमासेर जीवम सार्धक ।"

७७ । "देवम पद्मिनी सुदिने विकशिता हईसे, कुपण ताहार मधु पान
 । र्वे, तज्जप तुनि परिमलशालिनी इग्याते, पुत्रवम*सर्गहीना नठ, एतप
 आमार विवेचना हईतेछे ।"

७८ । "तुनि मन्त्रीदेवीरठ रूपनाथुवी अतिकम करिग्याछ, तेमाके
 म्याकं करिग्या आमार मने एतप हईतेछे वे, मन्त्री वृष्य आपनाके शोला
 विठाती बनिग्या अतिमान कवेन, आर हवि वृषा आपनाके मन्त्रीपति बनिग्या
 विवेचना कवेन ।"

७९ । "वदि कन्दर्प तेमाके एकवार बेथेन, तवे प्रक्तिर जन्य व'ड उं
 कष्टित हईवेन ना, अथवा ताकाव सहित निवश्वर जीठारसे निरत हईवेन ना ।

८० । "कोन् रमणी तेमार षुप मेथिग्या र्शेव्याथिता ना हईवे ? आर
 बोन् पुत्रव वा शिवरुषा हईयाँ तेमार शौनयोेर प'नपाती ना हईवे ?"

८१ । "वाहार जन्य तुनि उंअका प्रकटेन कथ एतं वाहार निकट तुनि
 । अतिकमवर्तिनी ना हठ, केवल सेई व्यक्तिई एबला मदी, आर सकणे हःवी ।"

८२ । "कोन् पाण्डित्यात्तिमानी आभिषयन्ती तेमाके एतपपुत्रक शक्य
 । तवे विबन वने बास करिग्याछे ।"

नेहकजीवण सन्दमिनाकराहूत दसादर ताम् अवादीन् ॥ ८१ ॥ कानिचिमेवय
 अतिनेवमपि विदासितं यतएव नममुधितप्रदा राघवं क बहुमर्षित ॥ ८२ ॥
 १ इदुयुगीरु विचरीयवान् राक्षसान् निरक्षयान् यदि, छि सुप्रमाश्रुकि । तत्र यत्तावधि
 अय ॥ ८५ ॥ अन्तराक्षमसविदराचमीगपविच्छद हरि यथा दृष्टोति (तम्)
 नमेव बहू युक्तम् ॥ ८६ ॥ निवृत्त इतयुधर विन्द घनात् आभी यथा
 मिति अजाले कान् कार्थ न अवेति ॥ ८७ ॥ नम विन्दु कश्चिनाद दधानि
 न (उपलक्षित) यम नय मग्नवीर इव ध्यायन् निरुत्थति आसी ॥ ८८ ॥
 विदिवि । सन्तुष्टोपलक्षा यन्नाथिभक्त्या रक्षयारायण सद् इति भाषा मम श्रीमी तुरी
 ॥ यथा दितकनघटि आवासी तं मनी विमवायिता तथा अर्पितीहमुगन्धिषण्

१६०* आहार लोचनभूषण लोहितवर्ण हईण । अईरूपे ये निम्नेर मनैर
 तिसिद्धि एकटनपूर्कक सौताके वधिते गाग्निग ।*

८४ । “बहु रागीर पुत्र हईयाओ छोटि रागीर गुजेर अन्या निर्कीदित हई
 हू, अतएव सर्लक्ष हरणपूर्कक उगद पर्याप्त करिवा प्ररिटाऊ हईयाछे एवन
 किंचन हततागा बाकिर जुन्या वे राय, ताहाके के प्रोद्य करे ।”

८६ । “रुजू विरोगेनेर वज्जे लोचनवीर रागसगणके यदि से निवृत्त
 रिया धाके, ये कृपयत तेकपुत्रि । ताहाउ होमार अत रर्वी केन ?”

८७ । “इह आमार पराक्रमनिबद्धन ये राधादुत्त हईया मारिआ पोछ
 याछे, ताहा कि आमार निम्न नुबेठे बला उचित ?”

८९ । “धनेय अविपत्ति मका हईते ताहित, गुण्वरुधे वक्षित एव
 पहिन हईया, ये पर्रतेर (कैसासेर) मध्ये बाण करिजेछे, कोन् ब्यक्ति
 ताहार कारण ना जाने ।”

९० । “धनराज वय आभाव छरे, ताहार जरा छुवि हईयाछे एवन पोत
 नेकेव न्याय, उंबकलिकाबुध उ सुनिनीन हईया आछे, आर ताहार मुव
 कालिना धारण करितेछे ।”

९१ । “हे मिथिलाधिपनन्दिनि । आभाव राजधानी समूहव उपकूले
 त्रुठे पर्रतेव उपरिदिताणे मरिबेधित, उहा अर्पनिधित उ समूहव मरि
 बाधिकार आकशना, उताव नाम मका ।”